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# The Living Church

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**Saturday, September 29, 1894**

## News and Notes

ANNOUNCEMENT is made of the death of the venerable and honored senior canon of Trinity cathedral, Cleveland, the Rev. James A. Bolles, D.D. The tidings have brought sorrow to many hearts, for near and far Dr. Bolles was known and loved. Few priests have been spared to such a long and useful career. In the midst of an environment in which distinctive Church principles were, as a rule, depreciated, Dr. Bolles courageously and kindly stood as the representative of the Church revival, and lived to see his own beloved diocese share with others in the blessings for which he had worked and prayed. He won the warm friendship of those who knew him in his genial personality, and deserved the honor of all to whom he was known by his public life and ministrations. *Lux perpetua luceat ei.*

BEFORE THE CONSECRATION of the new church of St. Peter, Staines, the authorities of the Church Association wrote to the Bishop of London, directing his attention to "a life-size image of the Saviour as in the act of dying on the cross, with attendant images of persons, some of whom are objects of worship among large bodies of professing Christians." They appealed to the Bishop to refuse to consecrate the church till these "idols" be removed, these "graven images" be taken away. The church was, however, duly consecrated, and the Bishop subsequently wrote in explanation: "I inquired into the law bearing on the sculptures erected in the church of St. Peter, Staines, and I satisfied myself that as these sculptures represented an historical event, they stood on the same footing with the reredos in Exeter cathedral, sanctioned by the Privy Council in the case of Philpotts *v.* Boyd, and were not contrary to law."

SOME MONTHS AGO we called attention in a brief editorial to the increasing evils of the "sweating" system. It is a satisfaction to note that there is a prospect of an abatement of these evils in New York, at least. Reduced to desperation, several thousand garment workers of that city struck for a ten-hour day and an increase of wages. Public sympathy was with them and they have won a genuine victory, which, it is believed, has solved the problem that for seventeen years has been before the minds of philanthropists. The contractors agree to pay wages weekly instead of by the piece—thus putting an end to the "sweating" system—ten hours shall constitute a day's work, and a scale of prices is fixed upon that shall assure a fair and living compensation for work done. This varies from $9 to $15 a week, or more than double their former receipts. The truth developed in the famous "Song of the Shirt"—"It is not linen they're wearing out but human creatures' lives," has won its way, and brought a consummation long sought for. May it speedily do so in Chicago and elsewhere as well as in New York.

WESTMINSTER ABBEY and its buildings would hardly seem the place for fresh antiquarian discoveries, and yet when we remember that it was precisely within these limits that so important a document as the Manuscript Standard Prayer Book, the original of all the sealed books, was lost to sight for many years and eluded the search of the most careful investigators, we have no reason for much surprise at the recent developments there. Canon Basil Wilberforce, going into residence for the first time after his appointment, has discovered in Dean's Yard, set apart for his occupation, some beautiful frescoes five hundred years old, which had been covered with plaster. He also made a discovery of equal interest in a range of cellars. By removal of forty loads of rubbish and tearing down of sundry obstructions, he found a large space adorned with archways and elaborate carvings. The groins and roses are said to be as crisp and fresh as on the day they were carved in the time of Nicholas Littlington, in 1362. The actual paint laid on the roses by the monkish builders so many centuries ago, is still plainly visible. The Canon has converted a portion of the space thus rescued into a unique dining-room.

A NOVEL HERESY case has arisen among the Quakers of Indiana. Richmond in that State is well known as a stronghold of the Society of Friends in the West. Here is situated under its control an important educational seat, called Earham College, with a theological school. It appears that a prominent professor in this institution, Dr. Dougan Clark, with ten other "advanced" Quakers, was baptized at the yearly meeting of last summer. This is, of course, in direct violation of the fundamental tenets of the society, according to which Baptism is of the Spirit, not of water. Such a notable yielding to the inroads of "sacerdotalism" must needs cause old-fashioned Friends to stand aghast and wonder what is to come next. It stirs up all the latent Manichæism of a sect which fondly imagined that it was emancipated from all forms, and on the religious side, at least, free from the trammels of matter. Dr. Clark's position makes his offense the more glaring, and it is felt that it is necessary to make an example of him. He has accordingly been suspended from his office, and is awaiting the action of a committee which has been appointed to investigate his heresy.

REPORTS FROM ITALY indicate the possibility of a reconciliation at last between the Pope and the monarchy. That his Holiness should insist in France upon loyal adherence to the civil government in the shape of a radical republic, while taking precisely the opposite stand in Italy, has seemed from the first an absurd piece of inconsistency. *The Pall Mall Gazette* now has an account of an interview between Signor Crispi's secretary and Cardinal Rampolla, the former being the first Italian official who has visited the Vatican since 1870. This visit initiated a series of negotiations, the results of which are supposed to be seen in the Pope's establishment of an apostolic prefecture in Massowah, and King Humbert's assent to the appointment of the Pope's nominee as Patriarch of Venice, an old bone of contention between the two powers. Most significant of all is the act of Signor Crispi, the premier, in a recent speech at Naples, in going out of his way to compliment the Archbishop of that city, and to summon the Church and the State to join their forces against the common enemy. Cardinal Sanfelice, the Archbishop, was present on the platform, which is taken as signifying a previous understanding to which the Pope was a party.

THE COURSE of the war between Japan and China, as thus far reported, reminds the student of ancient history, of the conflicts between the Greeks and Persians, the march and retreat of the Ten Thousand, and the later invasion and subjugation of the East by Alexander. If mere numbers could insure success, the Persians and their dependencies might have dwelt secure. The Greeks were a mere handful in comparison. But it was this handful, well disciplined, full of pluck, energy, and resource, which won the day against innumerable hordes of the slavish soldiers of Asia. The population of China is estimated at 300,000,000, that of Japan 30,000,000. But, apparently, the armies of the former are little better than mobs, while those of Japan are well and carefully organized and disciplined after the latest European models. The Japanese, moreover, are enthusiastic, patriotic, and loyal, but it is probable the rank and file of the Chinese care little for the cause in which they are engaged, even if they understand in any degree its meaning. It is reported that the Japanese propose to lose no time in following up their recent successes. If the accounts which have come to hand are true, they are now practically masters of Corea. The next step may be to march upon Pekin, and dictate peace from the enemy's capital. If the French were able to do this not many years ago, it is not impossible that a well-equipped nation so much nearer by may also accomplish it.

THE CABLE brings the news that on Sunday last the Archbishop of Dublin consecrated Senor Cabrera as Bishop of Madrid. This action has been taken against the judgment of the whole Anglican episcopate as expressed at the last Lambeth Conference. The committee reporting upon the relations of the Anglican Communion with groups of reformers of the Latin races, said:

> We feel it our duty to express the opinion that the consecration, by bishops of our Communion, of a bishop to exercise his functions in a foreign country, within the limits of an ancient territorial jurisdiction, and over the natives of that country, is a step of the gravest importance and fraught with enduring consequences, the issues of which cannot be foreseen. Whilst the right of bishops of the Catholic Church to interpose under conditions of extreme necessity, has always been acknowledged, we deprecate any action that does not carefully regard primitive and established principles of jurisdiction and the interests of the whole Anglican Communion.

A resolution, in almost the same words, was unanimously adopted by the Conference, and the bishops reiterated it in their Pastoral Letter. The committee making the above report was composed of the Bishop of Winchester, chairman; the Archbishop of Dublin, and the Bishops of Albany, Cashel, Central Africa, Cork, Derry, Dunedin, Gibraltar, Iowa, Lichfield, Lincoln, North Carolina, Salisbury, Western New York.

THE CONTEST of the Civic Federation in Chicago with the powerful gambling fraternity is one in which not only moral reformers, but the friends of good government everywhere, must sympathize. The difficulties which the Federation has encountered are such as might well seem incredible in a city of Americans, at the end of the nineteenth century. Some of the scenes which have occurred during the last two weeks serve to expose in very vivid colors the deplorable wretchedness of the modern method of governing great cities. It is useless to blame individuals. It is the system that is to blame. New York and Chicago, at the present moment, stand out as conspicuous examples of the failure of American municipal government. A warfare like that which the Civic Federation is carrying on, is necessary and right, and, under good generalship, may do great good, but without some radical reform in the method of government which engenders and protects corruption of every kind, the good thus achieved can only be temporary. Unfortunately what is reformed will not stay reformed, unless the machinery of reform is permanent. Is it really impossible to devise a municipal system which shall be capable of discharging the proper functions of such a government?

AN ACTOR'S PROTECTIVE UNION has been formed, of which the object is declared to be the purification of the stage. It is intended to stop the accession to the stage of prize fighters, freaks, and other monstrosities, as well as of persons whose claim to attention is founded upon the notoriety gained through some shameful exposure of an evil life. The morbid curiosity which brings a crowd to see and hear such a character sometimes takes the place of the legitimate attraction of histrionic talents. The first action of the Union, it appears, has been to take steps to prevent the appearance on the stage of a well-known woman of this class. Membership is to be restricted to those who have been at least five years on the stage. No attempt is to be made to exclude non-union actors. This, taken all in all, is a most commendable move, and must be hailed with approval by all who have an interest in the moral improvement of an interesting class of people, the purification of the theatre from abuses which have too often given ground for complaint, and the general good of that large element of the community who patronize the stage. The Union was organized by Mr. Gompers, of the Federation of Labor. This fact suggests the idea whether it would not be well for this powerful leader to use his influence to introduce similar ideas among the other unions with which he has to do; whether it would not be worth while to insist upon excellence in work, conscientious industry, faithfulness to agreements, and temperance, as principal objects in the operation of trade unions. If it were understood that these qualities were to be looked for pre-eminently among union men, their common claim of the exclusive right to employment would be more readily acquiesced in by the public generally.

The Primitive Church Methodists of Ireland keep alive the tradition of the real John Wesley, by adhering closely to the Church, and maintaining their existence simply as a subordinate society within her pale. It is well-known to scholars that Methodism was originally founded upon the model of the "religious societies" which sprang up in the last part of the seventeenth century and in the reign of Queen Anne. Most of these movements sank into decay through suspicion of attachment to the house of Stuart, but the enduring results of some of them are seen in the Society for the Promotion of Christian Knowledge and that for the Propagation of the Gospel. The Wesleys a little later copied after the earlier societies, which had in view the cultivation of personal religion upon the foundation of the sacraments and ordinances of the Church. The Primitive Methodists of Ireland abiding in these lines, always resort to the parish church, and are careful to hold their special meetings at a different hour from the Church services. Recognizing the ministry of the Church, they do not themselves presume to celebrate the sacraments. A communication in *Church Bells* gives an account of the annual conference of this body at Maguiresbridge, in June. All attended the Holy Communion on Thursday morning at the parish church. At the business meeting two bishops of the Irish Church were nominated as patrons, and resolutions of condolence were sent to the family of the late Bishop Reichel of Meath. Other action of the conference further exemplified the loyal character of the society in its relations to the Church. The session was concluded with the singing of the *Te Deum* and the benediction, pronounced by the Rev. Dr. Jagoe, a priest of the Irish Church, and one of the vice-patrons of the society. It is evident that these people are much more true to the principles of John Wesley than the majority of those who now call themselves Methodists.

## Brief Mention

It takes 3,200 mail-cars to distribute Uncle Sam's mail, and the New York division alone requires 819 railway post-clerks to handle it. Last year these clerks handled 1,207,220,577 pieces of mail bound past their division, of which 753,976,835 were letters. To get a clear idea of the immense amount of mail matter in this number of letters, suppose they averaged four inches in length and are laid end to end. They will stretch over a line 2,975 miles long.——*The New York Tribune* says that the merchant tailors of Gratz, Austria, have sent a petition to the authorities of the University asking that thereafter no student shall receive a diploma until he has proven that he has paid his tailor bills.——New sciences, and the names of them, are multiplying. Last winter we were introduced to Paidology—the study of the child; now we hear from Boston, of oikology, the science of home life. It is derived from the Greek *oikos*, house, and concerns itself with the physical side of life.——German scholarship loses two of its lights in the deaths of Prof. Hermann von Helmholtz, a famous physical scientist, noted particularly as the discoverer of the Conservation of Force, and Prof. Heinrich Karl Brugsch, the distinguished Egyptologist and philologist.—— Hawaii has now been duly constituted a republic, and courtesies have been exchanged between Presidents Cleveland and Dole. The first general election of the Legislature of Hawaii will be held Oct. 29.——The Rev. Dr. W. M. Jefferis, of Tacoma, has recently visited some of our Eastern parishes to raise money for building the mission boat for evangelistic work on Puget Sound. We trust he has met with a liberal response, though the times be "hard."——On a recent Sunday in August there were present in the chancel of St. Mary's Memorial church, Wayne, Pa., and all participating in the services, four priests, not one of whom were originally educated for the American Church. They were the Rev. Dr. W. M. Jefferis, of Tacoma, Wash., who was formerly a member of the Society of Friends; the Rev. Charles H. Malcolm, D. D., of Annandale, N. Y., originally a Baptist; the Rev. Dr. Downing, of Boston, who recently came from the Dutch Reformed denomination, and the Rev. Dr. C. F. B. Miel, for many years a priest of the Roman Catholic Church.——The 40th anniversary of the consecration of Bishop Clarke, of Rhode Island, will be observed by special services on Dec. 6th.——"There is a prevailing superstition among hotel men," said one of them, "that to close the register brings bad luck to the house. You will find it so in every hotel in the country. And every clerk feels like jumping over the desk and thumping the man who carelessly closes the book. We never close a book until it is filled to the last page. I always place my hand on the book until the man who registers has left the desk."——Speaking of hotel men, reminds us of Chicago's popular "Kinsley," who suddenly died in New York last week. He was a genial and lovable man, a genius in his way. He made the art of entertainment a study, and mastered it.

### New York City

The church of the Transfiguration, the Rev. Dr. Houghton, rector, has secured the temporary assistance of the Rev. J. C. Glass, of Summerville, S. C.

It is expected that the Rev. Dr. Heber Newton who has been so long in broken health, will return to All Souls' church on the first Sunday in October, and continue thereafter the active duties of his rectorship.

The fresh air fund of St. James' church, the Rev. Dr. Cornelius B. Smith, rector, has amounted to about $1,000 for the season. The children of the poor, in the church, and in St. James' mission, have received attention.

Grace church, the Rev. Dr. Wm. R. Huntington, rector, has an unusually efficient and complete organization of temperance work. The rector himself takes active part in the proceedings of the Church Temperance Society. The Church has the fourth company of the Knights of Temperance organized, and it is now ten years old, with a remarkable record of success. The company numbers about 40 members. Supplementing it, is a band of Young Crusaders, a junior section of the Knights, composed of lads from 8 to 14 years of age. The Woman's Union seeks to promote soberness, purity, and reverence, and it is supplemented by the Maids of Honor, numbering over 50 girls of from 14 to 21 years of age; and the Band of Hope, numbering about 100 girls of from 8 to 14. The Woman's Auxiliary of the Church Temperance Society has vigorously carried on these branches for girls.

Bishop Potter returned from his vacation in Europe, in the steamship "Kaiser Wilhelm," which arrived in port, Sunday, Sept. 16th. His health is much improved. In an interview he expressed his sympathy with the vigorous work now going on, which is exposing the evils and corruption of the city government. He reaffirmed his conviction that the plan which combines the erection with the gradual endowment, of the cathedral, will be carried to successful result. All funds received for the cathedral are to be divided. Half will go for the cost of construction, and half for endowment, so that by the time the cathedral is completed, it will be handsomely endowed. He explained that the object of this was to throw the services open to the rich and poor alike—the finances being in such a condition that money restrictions on worship, in the form of pew rent, could never be possible.

St. Michael's church, the Rev. John P. Peters, Ph. D., rector, feels the need of a parish house, completely equipped and adapted to all the work of the parish, while at the same time allowing for its increase. Expression of the want has been made publicly, in the hope that friends may be forthcoming to defray the cost of construction. Attached to this parish is a public institution known as St. Michael's Cemetery, located in the suburban town of Astoria. This cemetery, which was begun over 40 years ago with seven acres of land, has been enlarged until it now comprises 70 acres. A great deal of improvement has taken place of late, including sodding, the laying out of newly graveled walks, and the planting of trees and flowers. In the new section thousands of trees were planted last year. New offices at the east of the new grounds are models of convenience. During the year, 1,654 burials took place here.

The church of the Holy Comforter, for seamen, under the missionary charge of the Rev. Walter A. A. Gardner, is doing a specially good work in its central location among the docks of the great steamship companies. During the past year, new methods have been tried, with good results. Illustrated lectures on the Life of Christ were given Tuesday evenings for part of the year, and were attended by about 500 sailors. The reading room is found especially important as an auxiliary to the missionary work. Week night services have doubled their attendance. Sick and destitute seamen have been helped through the Morrill fund, and the Church Hospital and Dispensary. There have been held 290 services during the year. The Sunday services have been attended by an aggregate of 10,326 persons, and the week-day services by 3,842 persons, making a total of 14,168. The number of seamen attending the reading room have been 62,618; books have been given to 2,549, and the pledge of temperance and to lead a Christian life has been signed by 278. There have been 15 Baptisms, as many marriages, and six persons confirmed. The number of persons actually receiving the Holy Communion have been 394. There have been distributed to seamen, 240 Bibles, 860 Testaments, and 408 Prayer Books. The number of packages of reading matter distributed to seamen on the point of sailing has been 4,325. Foreign and domestic letters have been written on 7,290 occasions, and nearly 3,000 letters have been received at the mission addressed to sailors. The colporteur has made 3,318 visits to vessels.

A most interesting branch of the City Mission Society of the Church, has the Almshouse, the Workhouse, and the Woman's Asylum, for its field. These three institutions contain respectively, 2,400, 2,000, and 2,300 souls. The proportion of Romanists to non-Romanists is as three to one. Nearly all are Irish, some 300 German, and English and American comparatively few. The almshouse, occupying the central portion on Blackwell's Island, is in some important respects the centre of the mission activity. Misery in body and soul make it a depressing work, but one peculiarly Christly in relieving and uplifting. The missionary labors include a daily service in the beautiful and churchly chapel of the Good Shepherd; Sunday services and frequent visits and services in 17 hospital wards, and to individuals in the 50 wards of the almshouse. Added to these are frequent burials in the chapel, and private celebrations of the Blessed Sacrament at the bedside of the sick. Very much is done to lighten sad hearts, by the gentle ministries of the ladies of the Guild of St. Elizabeth, and the Guild of St. Faith, and by the lady visitors who come from the city to the island. During the raging of epidemics during the past year, our mission priests went into quarantine with the sick, and ministered to the dying with fearless faithfulness. In the emergency, one of them made his sleeping quarters in the vestry room of the chapel. The Guild of St. Faith have presented an altar pall, burse, and altar linen, very beautifully wrought in suitable emblems by their own hands; also a box containing a chalice and patten of pure silver, for private Communion in the wards. The value of these gifts was increased by the fact that the young women and girls of this guild are engaged in daily labor for their own living which makes extra labor necessary to enable them to execute these beautiful fittings for the Blessed Sacrament. The same guild later presented an altar frontal of exquisite workmanship, also the work of their own hands. Baptisms have been few during the year—5 adults and 6 children. Nearly all inmates have received Baptism in infancy, whatever be their nationality. Bishop Potter has confirmed nearly 500 in the last ten years. Public services in the chapel have aggregated during the past year, an attendance of 15,232. Of books, 355 have been distributed, and of papers, 1,455. The Rev. Wm. G. French, who has been one of the mission priests for 20 years, estimates that in that time he has traveled 38,000 miles on his errands of mercy about the institutions. He has crossed the (rather rough) East River, nearly always in an open boat at all seasons, 10,000 times. The Rev. C. C. Proffit reports an increase in attendance at services held at the workhouse. He has made about 2,500 visits.

### Philadelphia

St. Stephen's church, Wissahickon, the Rev. E. J. Perot, rector, is the recipient of a large bell, the gift of Mr. Isaac Dearnley, and arrangements are being made for the erection of a belfry.

Madam Clerc's French and English Home School for Girls will open again this fall with every element of success. The school buildings are ample and healthful and it is a home-school in every way. As the number of boarders (there are no day scholars) is limited to 21, it is desirable that those wishing to place children under Madam Clerc's care should apply at their earliest opportunity.

It was on the 17th Sunday after Trinity, 1886, when the initial service of what is now the memorial church of St. Simeon, was held. The 8th anniversary of that event was observed on Sunday, 16th inst., and an appropriate sermon was preached by the Rev. Edgar Cope, the rector, from the text, Psalm cxviii: 23. After alluding to the humble beginning of the mission in a stable, its subsequent location in a wooden chapel, and its present magnificent pile of buildings, the outcome of the energy and faithfulness of the working people, and of the three trustees, Messrs. E. H. Mundy, T. B. Belfield, and John E. Baird, whose interest and liberality from the very beginning have greatly aided in the work, he gave the following statistics from the beginning up to and including the 16th inst.: Baptisms, 721; presented for Confirmation, 655; marriages solemnized, 144; burials, 252; communicants enrolled, 963. In the Sunday schools there are 962 scholars, who receive instruction from 65 officers and teachers. The children are catechised every Lord's Day. There are 18 chapters in the parish guild, including a kindergarten and a beneficial association; one of the chapters, St. Barnabas', has for its special object, the visiting of the sick. During the recent season of financial depression, over $1,200 was raised by the members of the church, and distributed among the worthy poor of the neighborhood.

The choir encampment of St. Clement's parish (known as Camp St. Clement) was held at Florence, N. J., on the Heights, and lasted about two weeks. The boys and men of the party enjoyed themselves immensely. Dr. Louis Garrett was "cook," Dr. Wm. French, "camp physician," and the Rev. Father Griffith, the instructor, organizer, and general manager of the whole affair, acted as chaplain. All

the boys were marshalled to the parish church on Sunday, where they conducted themselves as well-trained Churchmen. The All Saints' Sisters closed their seaside home for poor mothers and children last week. Hundreds of poor souls enjoyed the Home and learned to love the good Sisters very deeply. Thursday last, Father Griffith took about 300 mothers, working-men, boys, and girls, to Cape May, on a special train, for a day's "outing." The weather was all that could be desired, and the bathing excellent. Special arrangements were made with the electric car proprietor so that all could ride up and down the beach at half fare. The "merry-go-round" was secured for the exclusive use of the St. Clement's excursionists, and kept in perpetual motion all day long. Bathing suits were placed within the reach of all, and as a result the excursionists almost *en masse* took a dip in the ocean. Everybody was delighted with the day's pleasuring, and pronounced this year's "annual excursion" the most successful that St. Clement's has ever given. Thus the good work goes on in a parish well known for many years past for its truly Catholic belief and practice.

The church of the Nativity, the Rev. Llewelyn Caley, rector, is about to observe its semi-centennial. The infant church was organized in the hall of the Pennsylvania Hose house on 8th st., near Spring Garden st., the Rev. John Grigg elected rector, and the parlors of a house, 1135 Spring Garden st., fitted up for divine service, and first occupied in November, 1842. Difficulties ensued, and the rector resigned his charge in July, 1843. In the following month, the Rev. Wm. C. Cooley was called to the care of the little flock, and sufficiently encouraged to secure a location on which a church building should be erected. In July, 1844, a lot on the northwest corner of 11th and Washington, (now Mt. Vernon) st., was rented and the building commenced. The rector resigned at that date. The episcopate being vacant, the corner-stone was laid by the Rev. Drs. Stephen H. Tyng and John Coleman, (father of Bishop Coleman), in September of that year. The wooden spire was built on the ground adjoining the church and raised to its present position on the tower in February, 1845; its apex is 170 feet above the pavement. The basement of the edifice was opened for service in July, 1845, and the Rev. N. Sayre Harris entered upon the rectorship in August of that year, and on the 24th day of September following, the church was consecrated by the Rt. Rev. Dr. Alonzo Potter, being his first episcopal act. A time-honored bell which was brought originally from England in 1706, and hung in the forks of a tree by the side of the first building, where old Christ church now stands, was loaned to the congregation by St. Peter's church, to which it had descended, and was placed in the belfry in November, 1845, where it remained for 30 years. This bell is now at Christ church chapel. The Rev. Mr. Harris was a most zealous pastor. Under his rectorship the debt was removed, and it was hoped that the church would become self-supporting, but new difficulties arose through the building of an expensive rectory, and he felt constrained to resign his charge in April, 1852. In October of that year he was succeeded by the Rev. Frederick S. Wiley, who was greatly prospered in his work and almost at once advocated the enlargement of the church edifice. The work began in 1853, and the enlarged and improved church was re-opened for divine service on Christmas Day of the same year. Before the work was completed, the rector accepted a call to Christ church, New York City. The Rev. N. O. Preston was elected rector in October, 1845, and served until February, 1858. The church was vacant for five months, during which time the congregation became scattered and the finances greatly embarrassed. The Rev. Dr. R. C. Matlack was called to take charge of the church in May, 1858, and in November of that year a joint committee of the vestry and congregation took measures to remove the floating debt and the incumbrances resting against the church property. Several members of the congregation who held large claims generously relinquished them; others gave liberally of their means, and every one did according to his ability. In February, 1860, the committee reported that the entire debt had been extinguished. After a faithful ministry of 12 years Dr. Matlack resigned to take charge of the Evangelical Education Society, and was succeeded in 1870 by the Rev. Wm. Newton who remained there seven years. He then resigned, and became identified with the "Reformed Episcopal" body, taking several members of the Nativity with him. The Rev. W. H. Lewis, of Woodbury, N. J., became rector, but four years after resigned, and was succeeded by the Rev. Dr. William M. Jefferis, who entered upon his work on Advent Sunday, 1882, and for ten years labored with much zeal and earnest activity. He resigned his charge in July, 1892, to go to the Pacific Coast where he has become president of Washington College, Tacoma, and rector of the church of the Holy Communion in that city. The present rector, the Rev. Llewelyn Caley, entered upon his duties in January, 1893. Both congregation and rector have been working hard and harmoniously to build up the church, which had somewhat run down during the five months' vacancy of 1892. Their efforts have been blessed, there being a good attendance, and the Sunday school, with Mr. John E. Baird as superintendent, is in a flourishing condition, being especially noticeable for the large number of boys who attend. Several new organizations have been inaugurated by Mr. Caley, prominent among which are the Daughters of the King, the Young Men's Society, the Boys' Brigade, the Ministering Children's League, and the Pleasant Sunday School Class. A rectory adjacent to the church has recently been added. A parish building is sadly needed. The vestry desire to commemorate the jubilee of the parish by the erection of a building suitable for the purpose. During the past year the congregation have raised nearly $6,000 for this object, besides $3,500 for the rectory. The estimated cost of the parish building is $30,000.

# Diocesan News

## Chicago

**Wm. E. McLaren, D.D., D.C.L., Bishop**

CITY.—Work is rapidly progressing on the new parish house for Trinity church, the Rev. John Rouse, rector, and it is hoped that it will be ready for dedication by Dec. 1st. The building will be three stories in height, and will be made harmonious in appearance with the church. It promises to be perhaps the handsomest of its kind in the city, and in point of solidity of construction it will be unmatched. Certain changes have been made in Trinity chapel, which has always been too large for a chapel's peculiar purposes, having a seating capacity of nearly 300. It has been used in the main for Sunday school purposes, and the changes made have been with a view to making it more convenient and better adapted to this use. The eastern wall of the chapel was found to be in need of additional support, and it has been underpinned at a cost of about $500. Two doorways are to be cut through the wall, connecting the new parish house, and a passage way, hidden by a suitable wooden screen about seven feet high, will be made at the south end, to enable the choir to march direct from their room to the church.

Miss M. G. Phillpotts, a graduate nurse of St. Luke's Hospital, has commenced her work as parish visitor in Trinity parish.

By the will of Mr. Isaac Clarence Marsh, recently deceased, Nashotah Theological Seminary, of which the testator was once a student, is to receive his entire estate, valued at $150,000, in the event of the death of the relatives to whom it is bequeathed in the first instance. Should it be impossible for Nashotah House to receive the bequest, the church of the Ascension, Chicago, is made secondary beneficiary, and, failing that, the Bishop of Chicago, for use in the work of domestic missions.

The Trustees of the "Convalescent Home" have been unable this summer to entertain at "Clover Lodge" more than 100 guests. The Hull House ladies have fitted up one room. Other rooms are assigned to St. Luke's Hospital, the Home of the Friendless, the Orphanage, and the Home for Aged Persons. Now the trustees desire to erect two rustic cottages, on either side of the main building, with broad porches and wide fire-places—one for crippled children, one for consumptives. Each cottage will cost $500, and can bear any name the giver may prefer. Should this project meet with the approval of some person who desires to provide a cottage, word to that effect may be sent to Dr. Delafield, the president, 4333 Ellis ave., and the cottage will be ready for use in thirty days.

LA GRANGE.—It is expected that the new church for Emmanuel parish will very soon be ready for occupancy. Through the generosity of interested friends, whose names are still withheld, the Tiffany Company of New York are preparing a magnificent altar and reredos. The latter will cover the whole back wall of the apse and will form the background of the altar, which will stand upon the usual three steps above the sanctuary floor. The whole structure will be of carved oak and gold mosaic. The reredos will be separated into three panels framed with carved work, and canopied in an intricate design. The panels themselves will be mosaic, with the figures of angels. The face of the two gradines will be mosaic in design, and with an appropriate text. The altar will be a similar construction, carved oak with mosaic in the front panels. A peculiarity of the work will be that all the wood work will be covered with aluminum foil faced with gold, shading from dark copper color to bright golden.

## Ohio

**Wm. Andrew Leonard, D.D., Bishop**

CLEVELAND.—At the ripe age of 85 years the well-known and loved rector *emeritus* of Trinity parish, and senior canon of Trinity cathedral, the Rev. James A. Bolles, D. D., entered into rest on Wednesday morning, Sept. 19th. The Holy Communion was celebrated at his late home, 508 Cedar Avenue, at 7:30 A. M., on Saturday, Sept. 22d. The Rev. E. W. Worthington, of Grace church, officiating. The body was then removed to Trinity cathedral, where the chancel was adorned with flowers, and appropriately draped. At ten o'clock the funeral service was held. Dean C. D. Williams of the cathedral was in charge, and was assisted by the Rev. A. B. Putnam and the Rev. Thos. Lyle. The surpliced choir sang a chant and an anthem during the services. The Holy Communion was celebrated in an impressive manner. The pall bearers were the following clergymen: The Rev. T. C. Foote, of St. James', church; Rev. J. H. Parsons, Toledo; Rev. E. W. Worthington, Grace church; Rev. F. B. Avery, Painesville; Rev. E. J. Cook, All Saints' church; Rev. F. M. Hall, St. Mark's church; Rev. C. C. Kemp, St. Luke's church; Rev R. E. Grueber, Christ church. Every seat in the cathedral was occupied. The interment was at Lake View cemetery.

## Milwaukee

**Isaac L. Nicholson, S.T.D., Bishop**

KENOSHA.—On Sunday, Sept. 16th, St. Matthew's church was re-opened, after being closed for six weeks for interior decorations. On the first of May last, the work of completing this substantial and unique edifice was begun. Nearly $10,000 has been expended, and now it is one of the finest church buildings in this part of the country. A slate roof has been placed upon both church and chapel; buttresses have been capped with proper finials; a massive Norman tower with embattled top has been added, and the traditional weather-cock surmounts the battlements. A large and handsome porch has been built at the south door, and broad stone steps have been placed at the principal entrances; cement walks laid round the buildings, and the grounds nicely graded to the new curb. New shade trees are to be planted this fall, which will give the property a very attractive appearance. The interior, which has stood just as it was left in 1878 by the plasterers' trowel, has been handsomely decorated, slender columns to complete the architecture have been placed in the angles of the apsidal chancel. The panels are filled with red and gold tapestry work, while those of the semi-dome above are filled with ornamental work outlined with gold; the capitals and corners are richly decorated in gold and brown. A marble and onyx credence shelf and four canopied walnut sedilia have been given for the chancel as memorials of Mr. Seth Doan. The arches under the clerestory have been decorated with the old zigzag or dogtooth pattern. The church has been newly carpeted throughout, and new vestments were procured for the choir. On the occasion of the re-opening, Stainer's Communion service was sung, the Bishop celebrating and preaching the sermon. The Rev. Dr. Elmendorf, and the rector, the Rev. H. Thompson, assisted in the service. Thus after 54 years of most arduous work, and an outlay of $45,000, the parishioners of St. Matthew's enjoy their completed church.

## Olympia

Bishop Barker had a rather curious experience the other day. When visiting Ocosta, Wash., the organist failed to appear at the service. The church was crowded, and the arrangement was quickly made that the deacon in charge should take the service, and the Bishop play the cabinet organ. When the time came for the Confirmation service, the candidates came forward during the singing of a hymn, and then the Bishop went to his chair near the altar, and the service went on as usual. It was rather odd, though, to see the Bishop rise from the organ seat and preach, as he did later on in the service.

## Kansas

**Elisha S. Thomas, D.D., Bishop**

The 35th annual convention met at Christ's church, Salina, on Sept. 19th and 20th. In connection with the convention there were united conventions of the Daughters of the King, under the direction of the chaplain, the Rev. C. Rowland Hill; the Woman's Auxiliary, under the care of the Very Rev. Frank R. Millspaugh; and the Brotherhood of St. Andrew, led by the Very Rev. J. H. Hopkins. A day was given to each of the three conventions, and was crowded with interesting addresses, reports, and questions.

On Tuesday, the day for the Woman's Auxiliary, Miss Sybil Carter, deaconess and missionary to the Minnesota Indians, gave the address, and on Wednesday, at the Brotherhood convention, the stirring addresses of Mr. W. R. Stirling, of Chicago, will long be remembered.

The diocesan convention opened on Wednesday in the usual way with prayer and celebration of Holy Communion. Bishop Thomas presided; 28 of the 32 clergy of the diocese responded to the roll call and the lay delegates were in excess of any previous year.

The Bishop's address showed that all lines of Church work had been kept up during the year, and that although the State had passed through financial troubles the diocese had had the most prosperous year in its history. There had been nearly 200 more Confirmations this year than last, the missionary pledges had been paid almost in full, and the Bishop's salary had been met, leaving a surplus in the hands of the treasurer, a thing hitherto unknown in this diocese. The missionary pledges for the coming year exceeded $1,800—$600 in excess of last year.

The average number of Confirmations for the year is 18 for every clergyman in the diocese.

Of the many encouraging reports made were those relating to the two diocesan schools. Both St. John's Military School

in Salina, and the college of the Sisters of Bethany, in Topeka, showed an increased attendance over last year. A chapter of St. Andrew's Brotherhood in St. John's is doing remarkable work in building up the moral tone of the school.

The following were elected members of the Standing Committee: The Rev. A. Beatty, D.D., president; the Rev. Messrs. W. W. Ayres, John Bennett, J. H. Hopkins; Messrs. D. P. Blish, W. Henderson, Prof. F. E. Stimpson and the Hon. H. W. Gleason.

The Rev. C. Rowland Hill was elected secretary of the diocese, and Mr. W. W. Henderson, treasurer.

This convention was generally considered the most successful, enthusiastic, hopeful, and inspiring ever held in Kansas.

## Central Pennsylvania

**M. A. DeWolfe Howe, D. D., LL.D., Bishop**
**Nelson S. Rulison, D.D., Asst. Bishop**

The closing services for the season of 1894 were held in the beautiful church of "St. John's-in-the-Wilderness," at Eagle's Mere, a most charming mountain resort in Central Pennsylvania. The Rev. C. A. Brewster, rector of Trinity church, Vineland, N. J., officiated. The church was duly consecrated by Bishop Rulison on Sunday, Aug. 12, 1894, as was reported in the columns of THE LIVING CHURCH. Regular Church services, with a weekly celebration of Holy Communion, and a Litany service on Fridays, have been held all through the season. Church people visiting this beautiful summer resort may always enjoy these Churchly privileges.

SOUTH BETHLEHEM.—The opening exercises of Lehigh University were held in the college chapel, Wednesday afternoon, Sept. 12th. Bishop Rulison, president of the board of trustees, and Dr. Coppee, acting president of the university, made addresses. The freshman class numbers 112 men, an increase over last year. The register shows a total enrollment so far of 557 students.

## Southern Ohio

**Boyd Vincent, D.D., Bishop**

Up to a year ago, St. Luke's church, Cincinnati, had a boy choir, but that was given up and a chorus choir tried. Now a surpliced choir has been introduced and is giving great satisfaction. Great credit is due Mrs. W. H. Burbank, the very skillful organist, for the present excellent music that is being rendered.

Mr. Robert B. B. Foote, who has had charge of Trinity mission, Cincinnati, for the past three years, having decided to resign and take a theological course of study, the congregation gave him a reception on the evening of Sept. 10th at the church. There was a very large number present. After an address by Archdeacon Edwards, a goodly sum of money was presented to Mr. Foote in the name of the congregation.

The Local Assembly of the Brotherhood of St. Andrew resumed their meetings for the fall and winter at the church of the Advent, Walnut Hills, on the evening of Sept. 13th. Mr. R. L. Cannon was elected the corresponding secretary. Arrangements were made to send delegates to the convention at Washington.

Bishop Vincent returned from his vacation on Sept. 19th, for the purpose of getting ready for his fall and winter visitations.

## New York

**Henry C. Potter, D.D., LL.D., Bishop**

BARRYTOWN.—The church of St. John the Evangelist received a legacy of $10,000 by the will of the late Mrs. Jane M. Aspinwall, which has just been admitted to probate.

RYE.—At Christ church, the Ven. Archdeacon Kirkby, D. D., rector, the fifth annual harvest festival was held on the evening of Thursday, Sept. 20th. The sermon was preached by the Rev. Beverly Warner, of New Orleans. The musical portion of the service was under the direction of Mr. Richard H. Warren. The choir was assisted by the choir of Christ church, Tarrytown, and by the men from the choir of St. Bartholomew's church, New York.

## Delaware

**Leighton Coleman, S. T. D., LL. D., Bishop.**

St. John's church, Wilmington, has been in the hands of workmen for several weeks, and was re-opened for divine service on Sunday, Sept. 16th, on which occasion the building was more than crowded. A number of structural improvements have been made, and the church walls have been very artistically painted and decorated by a New York firm. It is now confessedly the handsomest church in the diocese. The chapel has also been greatly improved, and on the day named the Bishop of the diocese set apart with special service of benediction, an elaborate and beautiful oak altar and reredos, given by Mr. J. Cloud Elliott and his wife, in memory of the late Rev. Stevens Parker, D. D., for some time rector of the parish. At a later hour on the same day, the Bishop ordained to the priesthood, the Rev. John S. Littell, the sermon being preached by his father, the Rev. T. G. Littell, D. D. The rector, the Rev. George C. Hall, and the Rev. Joseph Beers, united in the imposition of hands.

Bishop Coleman has lately held services at the State Hospital for the Insane, and the New Castle and Sussex County Alms Houses, at the latter institution baptizing a number of children.

Trinity chapel, Clayton, has become an independent parish, and steps are being taken to build a rectory there. An eligible lot has also been offered for a rectory at George town.

## Long Island

**Abram N. Littlejohn, D.D., LL.D., Bishop**

SEAFORD.—The church of St. Michael and All Angels, now a mission church under the care of the Rev. Wm. Wiley, rector of the adjoining village of Massapequa, is mainly served by Mr. H. Newman Lawrence, resident lay reader, who, we understand, is an accepted candidate for Holy Orders. The church is one of the most beautiful in the diocese, and is the centre of a religious activity that is very encouraging. Close to it stands a spacious and comfortable guild room, which is used for the meetings of the Woman's Guild, a very active body; the Guild of the Holy Child, various parish meetings, and the Sunday school. On Thursday, the 13th inst., a very pretty and enjoyable Sunday school festival was held, under the management of Mr. Lawrence. In the afternoon, the children performed a short and simple pastoral play, written for the occasion, and indulged in various novel and amusing games. In the evening, a crowded audience attended, in the guild room, a miscellaneous entertainment, consisting of songs and recitations by the Sunday school children, and a short magic lantern exhibition. The activity and organization of this mission is very commendable, especially as the community contains no wealthy residents.

## Pennsylvania

**Ozi W. Whittaker, D.D., Bishop**

WEST CHESTER.—The vestry of the church of the Holy Trinity, the Rev. G. Heathcote Hills, rector, has elected Mr. William A. Brooke as master of the vested choir, Mrs. Brooke to assist him as organist. These positions were made vacant by the resignation of Mrs. Hills, the rector's wife.

## Missouri

**Daniel S. Tuttle, D.D., Bishop**

BISHOP'S APPOINTMENTS

OCTOBER

1. Shelbina.
2. Hunnewell.
3. Monroe.
4. Palmyra.
5. Hannibal.
7. Canton.
8. Gregory Landing.
17. Philadelphia: 25th anniversary of Bishop Whitaker's consecration.
21. Hartford: Missionary Council.

NOVEMBER

1. Bofinger memorial chapel, St. Louis.
7. Moberly.
8. Huntsville.
11 Columbia.
12. La Plata.
15. Union.
18. Jefferson City.
19. Fulton.

ST. LOUIS.—A joyous celebration of the 50th anniversary of Grace parish was held on Sept. 16th and 17th. On Sunday, the 16th, the chancel was beautifully decorated with date palm and magnolia leaves, palmettos, Spanish moss, and flowers, from the rector's son in Florida. At the morning service, Bishop Tuttle preached a stirring sermon to a crowded congregation, 300 of whom knelt to receive the Holy Communion. In the administration of this, one of the earliest rectors, the Rev. Philip McKim of Nebraska, assisted. Mr. McKim was the rector *de facto* during the five years when Bishop C. S. Hawks had charge of the parish, 1863 to 1867. At the evening service, the rector, the Rev. Dr. Ingraham, read to a crowded church, and to the clergy present, a very interesting historical sketch of the parish for the half century; how the beautiful two acres of ground were given, of land purchased by Col. Wm. Chambers, an officer in the U. S. Army; the organization of the parish; the erection and enlargement of the handsome Gothic frame church begun in 1846, improved and completed under the rectorships of the Rev. Messrs. Cressy, Weller, Woodward, and Clerc. The rectors of the parish were as follows: The Rev. E. H. Cressy, for a time editor of *The Banner of the Cross*; the Rev. R. H. Weller, now rector *emeritus* in Jacksonville, Florida; the Rev. W. H. Woodward; the Rev. Francis J. Clerc, now rector in Phillipsburg, Pa.; the Rt. Rev. C. S. Hawks; the Rev. W. L. Githens, now in Albuquerque, N. M.; the Rev. Wm. N. Webbe, now in Lyons, N. Y.; the Rev. Abiel Leonard, now Missionary Bishop of Nevada and Utah; the Rev. J. Gierlow, Ph. D., residing in St. Louis, and the present rector, the Rev. J. P. T. Ingraham, D. D. These all, with vestries earnest and true, and the faithful women also, have held the handsome property through all the trials of poverty in a sparse population, until now amid almost the densest in the city, the parish bids fair to go through a second half century with heart and hands full of glorious work. On Monday night, the 17th, at the Schuyler Memorial Rooms, a parochial reception was given to old and present parishioners and other friends. There hung photos of the old rectors, photographs of the earlier and the present church, and a handsome perspective of the proposed new church. Old friends and new gathered there, and the rooms were soon filled with the voices of congratulation and re-union. And after refreshments, as the crowds passed out, many "good-byes" and "pleasant evening," and "another glorious jubilee to grace," were given, and so closed an evening that made many a heart glad.

## Michigan

**Thomas F. Davies, D.D., LL.D., Bishop**

On the 17th Sunday after Trinity, Sept. 16th, in St. Andrew's church, Algonac, the interesting service of the dedication of a new church bell was held by the Rev. Ernest A. Pressey, deacon in temporary charge. The bell is the gift of the society of King's Daughters in the parish, weighs 600 pounds and was made by Messrs. Meneely Brothers, of West Troy, N. Y. It cost $180. With the return of Mr. Pressey to his studies in the theological seminary this autumn, St. Andrew's church will come under the pastoral charge of the Rev. W. F. Jerome, who will also serve St. Mark's church, Marine City, eight miles distant.

The Detroit Local Council of the Brotherhood of St. Andrew has arranged the following programme of papers and discussions for the series of Union meetings to be held by the Chapters of the Brotherhood this coming year. There are now 19 chapters in Detroit. Oct. 18, St. Paul's church, reports of delegates to the annual convention in Washington; Nov. 15, St. Stephen's church, The Brotherhood Life of Self-denial, of Consecration, of Faith; Dec. 20, Emmanuel Church, The Brotherhood and the Bible Class, The Brotherhood and Personal Bible study, The Brotherhood and the Sunday School; Jan. 17, church of the Messiah, The Brotherhood and Mission Work, The Brotherhood and the Boys, Progressive Brotherhood Work; Feb. 21, St. Joseph's Memorial church, Why are not our churches open daily and at all hours? What can we do about it? Does the Brotherhood require too much of a member? Mar. 21, St John's church, Lenten Devotional Meeting. April 18, St. Mary's church, The Brotherhood Man in the Church, Chapter, Business, Society, and the Slums; May 16, Grace church, Does the Brotherhood interest itself enough in work outside itself? If not—why not? A talk on Foreign and Domestic Missions. A special anti-convention meeting of the Detroit Chapters has been called for Thursday evening, Sept. 27, in St. Matthew's church. The annual meeting of the State Assembly of the Brotherhood has been postponed till April

## New Hampshire

**William Woodruff Niles, D. D., Bishop**

Bishop Niles, having received the unanimous permission of the Standing Committee, has accepted a temporary call to the charge of the American Holy Trinity church in Paris, France. This is a large and wealthy organization, having a church edifice that cost three-quarters of a million. Bishop Niles will officiate there five months, commencing with December, during which time the rector, the Rev. John B. Morgan, D.D., will visit at his home in New York city. As Holy Trinity has assistants to the rector, Bishop Niles' duties will include only the delivering of a sermon each Sunday morning. The condition of his health is such that his physicians say that he must have a change of scene, and partial relief, at least, from exacting duties.

## Iowa

**Wm. Stevens Perry, D.D., D. C. L., Bishop**

FORT MADISON.—The annual harvest festival at Hope church was celebrated on Sunday, the 16th inst., and was a great success. The beautiful little church was crowded to its utmost capacity, vestry included, and some, having driven in long distances from the country, were unable to gain admission. The local papers report that the musical part of the services undoubtedly excelled anything ever before heard in this city, the large choir of 45 voices rendering the difficult numbers in a manner which would do credit to the paid choirs in many of the large cities. The services at 11 o'clock were opened with a voluntary for the organ and violin, by Dr. I. R. Campbell and Miss Charlotte Rix. The anthem was very well done, as were the carols and hymns, and in fact the service throughout was rendered in a manner which evidenced the careful training which the choir had received from the rector. These excellent results are the more gratifying from the fact that there is not a paid member in the choir, the work of all—ladies, gentlemen, and boys—being voluntary. Tallis' setting was used at all the services. The sermons were in the rector's characteristic style, earnest, telling, and extempore, and were listened to with close attention. There was a large attendance at the children's Vesper service in the afternoon, when the singing of the little folks was surprisingly good. The rector gave a suitable instruction on the words "Give us this day our daily bread." The offertories were very satisfactory. The decorations were choice rather than profuse; the altar, with its many lights and choice flowers, its symbolic grapes and

ears of corn, was very beautiful. It seems as if the question of church enlargement will have to be faced by this earnest and enthusiastic parish in the near future.

## Central New York

**Frederic D. Huntington, S.T.D., LL.D., Bishop**

THE BISHOP'S APPOINTMENTS

OCTOBER.

8. Millport.
9. Ordination and Confirmation at Horsehead.
10. P. M., Candor.
11. Ordination and Consecration at Slaterville.
16, etc. House of Bishops, New York city.
23. P. M., Cleveland.
28. A. M., Mexico; evening, Pulaski.
29. A. M., Pierrepont Manor; P. M., Adams (candidates from Frederick's Corners).

NOVEMBER.

3. Evening, Antwerp.
4. A. M., Theresa; evening, Evans Mills (candidates from Great Bend).
5. P. M., Cape Vincent; evening, Carthage.
11. A. M., Westmoreland; P. M., Clark's Mills.
12. Evening, Brookfield.
13. P. M., Greene.
14. A. M., Harpursville; evening, Bainbridge.
15. 2 P. M., Binghamton, Trinity church.
20. Evening, Waterloo.
22. Evening, Skaneateles.

DECEMBER.

Boonville and Forestport, Hamilton, Earlville, Rome, Fulton, Oneida, St. John's, Auburn, Cayuga, Union Springs and Aurora, Moravia, Baldwinsville, Trinity, Elmira.

The First District convocation met in Christ church, Clayton, Tuesday and Wednesday, Sept. 11th and 12th. The sermon Tuesday evening was preached by the Rev. Chas. E. S. Rasay. At the Communion service, Wednesday morning, the Rev. J. H. Brown preached. At the Wednesday afternoon business meeting, the dean presented his report, and the old officers were re-elected. A missionary meeting was held Wednesday evening, with addresses by the Rev. Messrs. C. T. Raynor, F. P. Winne, W. H. Bown, and A. J. Brockway. The Woman's Auxiliary of the district met at the same place, on Wednesday afternoon.

The Rev. Burr M. Weeden, of Christ church, Sackett's Harbor, is to be married, on Sept. 27th, at East Hartford, Conn., to Miss Mary A. Bidwell.

The mixed vested choirs of four of the Syracuse churches viz., Trinity, St. Mark's, Grace, and St. John's, will celebrate the feast of All Saints by a festival service in Grace church, on the evening of that day.

On Sunday afternoon, Sept. 9th, ground was broken for the addition to St. Mark's church, Syracuse. A short service was held, with addresses by the former rector of the parish, the Rev. E. W. Mundy, and the present rector, the Rev. Wm. DeLancey Wilson.

## Maryland

**William Paret, D.D., LL.D., Bishop**

BISHOP S APPOINTMENTS

OCTOBER

7. Emmanuel church, Cumberland.
9. All Hallow's parish, Anne Arundel Co.
20. St. Andrew's, Clear Spring; St. Thomas', Hancock.
21. St. Mark's and Mt. Calvary churches, Howard Co.
26. Harford Co.: A. M., St. George's parish; P. M., St. John's parish.
28. Alberton and Jonestown, Howard Co.
30. A. M., Trinity parish, Howard Co.; P. M., Grace church, Elkridge.

NOVEMBER

3. Trinity parish, Charles Co.
4. All Faith parish, St. Mary's Co.; and colored mission, Charlotte Hall.
5. St. Mary's Co.: A. M., King and Queen parish; P. M., All Saints' parish.
6. P. M., St. Andrew's parish, St. Mary's Co.
7. St. Mary's parish, St. Mary's Co.
8. William and Mary parish, St. Mary's Co.
9. St. Peter's chapel, Solomon's Island.
10. Christ church parish, Calvert Co.
11. All Saints' and St. Paul's churches, Calvert Co.
12. Christ church, West River.
14. St. John's parish, Prince George's and Charles Co.
15. St. John's parish, Prince George's Co.
18. A. M., St. Mary's church, Harford Co.; P. M., Christ church, Rock Spring.
19. Harford Co.: A. M., Churchville parish; P. M., Grace memorial church.
20. A. M., church of the Ascension, Deer Creek parish; P. M., mission at The Rocks, Harford Co.
25. Holy Trinity parish, Prince George's Co.
26. Zion parish, Prince George's Co.
28. Severn parish, Anne Arundel Co.
29. St. Margaret's Westminster parish, Anne Arundel Co.

BALTIMORE.—The 32nd year of Edgeworth Boarding and Day School for young ladies, located at 122 and 124 W. Franklin st., begins Wednesday, Sept. 26th. Mrs. H. P. Lefebure is principal of the school.

ANNAPOLIS.—St. John's College opened its 106th session Sept. 19th. There is an excellent preparatory school attached for boys between the ages of 12 and 16. As in prior years, especial attention will be given to the preparation of candidates for the United States Naval Academy. The president of the school is Thomas Fell, LL. D., Ph. D.

HAGERSTOWN.—The college of St. James' Grammar School, a classical school for boys, has entered upon its 53rd year. Henry Onderdonk is principal of the school.

REISTERSTOWN.—The 61st year of the Hannah More Academy began Wednesday, Sept. 19th, under the management of Mrs. Arthur J. Rich, who has been associated in its management with the late rector of the school, the Rev. Arthur J. Rich, for about 35 years, and who, with the help of her son, the Rev. Alexander M. Rich, had charge of the institution last year. The Rev. Alexander M. Rich will be succeeded as chaplain by the Rev. William P. Painter, of Durham parish, Charles Co., Md.

WASHINGTON, D. C.—Norwood Institute, of which Mrs. Wm. D. Cabell is principal, has been greatly improved by the acquisition of ex-Senator T. W. Palmer's handsome residence, at 1435 K st. north-west, which will be made the boarding department of the school. Its headquarters will, however, remain at the present location, which will be devoted entirely to class and lecture rooms. No building better adapted to the uses to which it will be put could have been secured than ex-Senator Palmer's residence. The original cost of the building was $110,000. It has steam heat, elevator, several bath-rooms on each floor, and a perfect system of sanitation. Upon the lot adjoining on the west, will be constructed a building of the same proportions as the Palmer residence, to which it will be added. This double structure will be one of the finest school buildings in the city, and will be the home of the institute in all of its departments when the supplemental building shall have been completed. Both Mr. and Mrs. Cabell, who conduct the school, are Virginians, Mr. Cabell being a graduate of the University of Virginia, while Mrs. Cabell received her education at the best schools in Washington, New Orleans, London, and Paris. In a recent letter to Mr. Cabell, Bishop Peterkin said he was "pleased to note the steady advance the school has been making."

## Massachusetts

**William Lawrence, S.T.D., Bishop**

EPISCOPAL APPOINTMENTS

SEPTEMBER

23. A. M., St. Luke's, Linden; P. M., St. John's, Saugus; evening, St. Stephen's, Lynn, Fiftieth Anniversary.
25. Evening, St. John's, Millville.
30. A. M., Trinity, Concord; P. M., St. Anne's, South Lincoln.

OCTOBER

4. A. M., St. James', Cambridge, Archdeaconry of Lowell.
6. P. M., St. Luke's, Lanesborough; evening, Grace, Dalton.
7. A. M., St. Stephen's, Pittsfield; P. M., Trinity, Lenox; evening, St. George's, Lee.
8. P. M., Christ, Sheffield; evening, St. James', Great Barrington.
9. P. M., Trinity, Van Deusenville; evening, St. Paul's, Stockbridge.
11. Shelburne Falls: Archdeaconry of Springfield; evening, Emmanuel.
12. A. M., St. John's, Ashfield; evening, St. James', Greenfield.
13. Evening, St. Mark's, Adams.
14. A. M., St. John's, North Adams; evening, St. John's, Williamstown.
17. A. M., House of Bishops, New York.
21–24. Missionary Council, Hartford, Conn.
28. A. M., Grace, North Attleborough; P. M., All Saints', Attleborough; evening, Trinity, Canton.

NOVEMBER

1. P. M., Episcopal Theological School, Cambridge, Matriculation.
4. A. M., Epiphany, Winchester; evening, Ascension, East Cambridge.
7. Trinity church, Boston, Woman's Auxiliary to the Board of Missions, Massachusetts Branch.
8. P. M., Church Home for Orphan and Destitute Children, Boston, Annual Meeting.
11. Haverhill: A. M., Trinity; P. M., St. John's.
13–16. Church Congress, Boston.
18. A. M., St. Paul's, Natick; P. M., Redeemer, Newton (Chestnut Hill).
24. P. M., St. John's, Fall River.
25. Fall River: A. M., Ascension; P. M., St. James'; evening, St. Mark's.

BOSTON.—The church of the Messiah shows signs of renewed vigor under the new priest in charge, the Rev. Geo. S. Richards, and to facilitate Church work a parish house has recently been opened. It is situated at 76 St. Stephen st., opposite the parish church, and is a three-story bric dwelling-house, but is so arranged as to be singularly well adapted to use as a parish house. Entrance is made through a tiled vestibule into a spacious hall finished and furnished in oak. To the left is the chapel, which extends the entire depth of the house. It contains a piano, and has a seating capacity of 75. The chancel furniture and cathedral chairs are of oak. Upon the altar are six heavy brass candlesticks, and the tabernacle is surmounted by a large Latin cross of burnished brass, given as a memorial of the late beloved Bishop Brooks, with the following inscription:

"To the glory of God and in memory of the Right Rev. Phillips Brooks, D. D., Sixth Bishop of Massachusetts. *Fidelium animæ per misericordiam, Dei requiescat in pace.*"

An embroidered dossel hangs above the altar, and the chancel is further beautified by a sanctuary lamp which Father Richards brought from Venice. On the second floor are the two living rooms of the priest in charge, and a large room for the Messiah Guild, Brotherhood chapter, and Choir Club, very substantially furnished in oak, and supplied with Church papers, books, and magazines for the use of the parishioners at large. The priest's study is rich in ecclesiastical pictures and ornaments, and contains an extensive library. Photographs of the renowned cathedrals of the old world and a signed copy of the famous picture of Leo XIII, given to Father Richards at his private audience with His Holiness in 1892, hang upon the walls. On the third floor is a room fitted up for the Girls' Friendly, Ladies' Aid, and Altar societies, and a large store-room for vestments and other church property in the care of the several societies. On this floor also is a fully appointed room reserved for visiting clergy, which has been made very comfortable and attractive by several ladies of the parish. Any priest or bishop visiting Boston will be made most welcome here, if he will write to Father Richards in advance. Through the generosity of one of the ladies connected with the parish a library for the Sunday school has been started, and is located in an alcove of the chapel.

NEWTON.—On the afternoon of Sept. 12th a memorial window was dedicated in Grace church. It bears this inscription: "To the glory of God, and in memory of Mary Endicott Pond." This lady has been a faithful worker in the parish as one of the assistants in the mother's meetings. The window was made by the Donald firm of Boston, and is a very fine specimen of opalescent work. The main device is a scroll, surrounded by palm branches, and bears the words: "Their names are in the book of life." The vested choir sang, and the rector, Dr. Shinn, made an address.

WELLESLEY.—The new edifice is progressing finely and there will be a formal opening on St. Andrew's Day. The architect, Mr. S. D. Hayden, of Newtonville, has succeeded well in his plans, and for about $5,000 a building partly of stone, with a seating capacity of 250 persons, with a good chancel and basement, will be secured.

## The Tiffany Chapel

Some time ago, we announced that the beautiful Tiffany chapel, so well known to the visitors at the World's Fair, had been given to the diocese of Chicago, by the munificence of a wealthy Churchwoman of that city, to be erected as a chapel for some church there. In the designing of this chapel by the Tiffany Glass and Decorating Co., Churchmen will find the adaptation of the Northern Byzantine style of architecture for American ecclesiastical work. Those who had hitherto considered the Gothic style as preferable for Church use, were much attracted by the beauty of the work, the simplicity of the lines, the exquisite arrangement of the ornament, the glory of the color, and the devotional spirit manifested in the design.

The altar is unique in many respects, yet it is strictly correct, if the first eight centuries are taken as the criterion. It is approached by seven steps, there being a platform between the fourth step and the steps leading to the pedella. The treads of the steps and platform are made of white marble, while the risers are of glass mosaics, bearing inscriptions most appropriately chosen from the liturgy. The *mensa* of the altar rests upon a frontal of cream-colored mosaic, which is relieved and ornamented with the Apocalyptic emblems of the four Evangelists worked out in mother of pearl and precious stones.

Immediately in the centre of the frontal there is a Greek monogram of the holy name of Jesus, largely composed of precious stones and pearls. Above and back of the *mensa* there is a re-table with two steps divided in the centre by a base for the altar cross. The risers of the steps are made in gold mosaic, and bear texts from the Gospel directly relating to the Eucharistic Office. The base of the platform, upon which the altar cross rests, is made of marble and gold filigree work, in which are embedded semi-precious stones brought from the four quarters of the world—it evidently being the intention of the builders of the altar to symbolize that all the earth should come to the foot of the cross. The cross itself is a marvel of beauty, and is composed of topazes in gold setting, so arranged as to constantly scintillate with light in every direction.

The reredos is composed of black marble, irridescent mosaics, and gold. The design employed is one that was in common use among the Christians in Northern Italy and Southern France for the first eight centuries of the Faith. Upon it there are portrayed two peacocks amid grape vines, the whole surmounted by a crown and a series of monograms of the holy names taken from various periods of Christian art. Above this reredos there rises a ciborium which is a mass of exquisite ornament, enriched with gold and precious mosaics, and bearing the triumphant song of heaven, "Holy, Holy, Holy, Lord God Almighty, Who was, Who is, and ever shall be." The devotional character of this chapel is most impressive.

# The Living Church

**Chicago, September 29, 1894**

**Rev. C. W. Leffingwell, Editor and Proprietor**


IT IS WELL KNOWN that the office of "Reader" has been for some time revived in the Church of England. The name is "Reader" not "Lay-Reader," this latter term having been rejected by the Convocation of Canterbury in 1884. It is in reality the revival of the ancient minor order of that name. The need of supplementing the work of the priest by such assistance has been long felt both in this country and in England. The endeavor was made here to meet the case through a "perpetual diaconate." But this has not been, and probably will not be, successful. The diaconate is a Holy Order, and the incongruity of a person in Holy Orders continuing to be engaged in business is felt both by the man himself and by others. The perpetual deacon compelled to rely upon secular work for his living, finds himself in an anomalous position. His office hardly meets with the respect which is due to it, and he is conscious of being unable to fulfill the functions which the ordinal imposes upon him as the priest's helper. Thus he is impelled to extricate himself, either by seeking elevation to the priesthood or by withdrawing from the partial and imperfect exercise of his office which is alone possible to him. Such a diaconate is, in fact, only feasible where the Church has the means to support it. This is the inevitable result of the divine impress of "character" in the conferring of Holy Orders.

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THE SYSTEM of lay-readers, which has developed spontaneously until it has become a most important and effective instrument for supplementary parish work and in the mission field, indicates the natural and easy way out of the difficulty. It is only necessary that such readers should be admitted to their work by a solemn and fitting religious ceremony, and that their methods and sphere of labor should be more carefully defined. Constituted in this way a true "minor order," and understanding the limits of their office and the character of the direction and supervision to which they must submit, they would work under a deeper sense of responsibility and with greater effectiveness. Everybody would be aware that they are not in Holy Orders, and sacred associations could suffer no detriment from the fact that they continued to carry on their worldly avocations. We suppose that any bishop would have it in his power to set apart his readers by a special religious service, and thus make a beginning of a better defined system. It is to be observed that this has as good ancient precedent behind it as can be alleged for a perpetual diaconate.

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A PROMINENT Welsh leader and advocate of the Disestablishment Bill stated in the House of Commons that the bishops in Wales had issued circulars to the clergy requesting them privately to collect facts which might serve to shake the accuracy of the language census returns. Thus every clergyman was constituted an amateur detective. The bishops forwarded the results to the Registrar-General, who on the strength of this *ex parte* testimony declared that there was abundant evidence that the returns of the language census were "cooked," that the number of people using both Welsh and English was much larger than that census indicated, and that, in fact many babies only a few days or weeks old, guiltless as yet of any articulate speech, were returned as speaking "Welsh only." The Bishops of St. Asaph and of Bangor denied the statement of the Hon. Member as to the action of the bishops and clergy in Wales, and obtained from the Registrar-General a contradiction in these words:—"No foundation for the statement referred to." Yet in the face of this exposure of mistake or falsehood, the author of the calumny has not retracted or withdrawn it. That the enemies of the Church in Wales are by no means sure of victory on the merits of their case, is manifest when such methods of stubborn misrepresentation are constantly resorted to. It was betrayed in a different way at an important Disestablishment meeting recently held, where the speakers urged the great necessity that the sentiment against the Church should not be allowed to die down before the next meeting of Parliament. It is an important admission that the feeling in opposition to the Church is so precarious that it can only be kept alive by systematic agitation.

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## The Charge of Impertinence

*The Christian Advocate* (Methodist), says that "the appeal of the Protestant Episcopal Church, which includes only one in twenty-six of the Protestant communicants of this country, to the other twenty-five twenty-sixths for union, is an impertinence—though not so intended—and will so remain until it shall have convinced them that it possesses something which God ordained to be essential to the existence of the Church." It proceeds to say that it would be sinful for those whom it represents to accede to the Episcopal invitation, with its consequences, until they have been so convinced.

With the general tenor and meaning of these remarks we entirely concur. But it must be understood that the charge of impertinence only holds good if the peculiar claims of the Church are not true. We have ourselves, more than once, taken occasion to observe that the endeavor of some among us to persuade our Christian brethren to accept episcopacy, while expressly disclaiming for it any higher prestige than that which arises from its venerable antiquity and wide diffusion, are undoubtedly open to the charge of impertinence and arrogance. We endorse the statement that it would be sinful for the Methodists or any other denomination to heed the invitation of the House of Bishops for any reason short of that which *The Christian Advocate* defines; namely, that only so can they become possessed of that which God has ordained as essential to His Church. We are convinced that a change of any man's religious status is only justifiable as the result of the most intense and profound conviction. It is to be entered upon because in the forum of conscience no other course is possible. Upon lower considerations than this no religious body has any right to tempt others to its fold, nor can any one who deals rightly with his own soul yield to such temptation without peril. One who does yield, under such circumstances, harms both himself and the body to which he comes. We can have no sympathy with those who would entice others to us on other principles than those which the Church asserts as essential, nor hope of good from converts who enter in without grasping or accepting essential principles as essential.

The numerical relation of the Episcopal Church to other Christian bodies in this country is altogether beside the question, which is one of truth and error, and not of majorities. Such allusions as that of *The Christian Advocate* to the relatively inferior membership of the Church which makes such radical claims, are sufficiently obvious, and no doubt serve a ready purpose, but they can hardly be called arguments. Something may be said, however, even on this point. Without stopping to dispute the figures given, though we are far from being satisfied of their absolute accuracy, the history of religion in America, the early circumstances of the Church's existence here, and the conditions with which it was confronted from the time when it was able to assert itself as an organized entity, are, together, enough to make it a matter of wonder, not that it should be so small, but that it should be so large as it is in this present year of grace. By the admission of all, its growth has been little short of marvelous, and its present influence is out of all proportion to its numerical strength. Moreover, this progress has been quite uniform, it has not been dependent upon extraordinary efforts nor special methods of awakening religious interest or kindling the flames of emotional excitement, and, finally, it exhibits no signs of relaxation or decay.

It is prudent on the part of those who choose to employ the numerical argument, to restrict their view to the American Episcopal Church, which is, after all, only a comparatively small section of the great Anglican Communion, which when we include the English-speaking peoples throughout the world, probably comes near to outnumbering all the Protestant bodies together. If we add those Churches in Eastern and Western Christendom which enjoy the continued possession of those things "which God ordained to be essential to the existence of the Church," it is a familiar fact that they include by far the larger part of the Christian population of the world. It is not as a small sect in America that this Church calls upon others to accept its institutions, but its invitation is founded upon its claim to be in this country the proper representative of this larger Christendom. It is this or it is nothing.

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## Municipal Disgrace

The amount of corruption in the government of our large cities, recently brought to light by investigating committees, is amazing. Crime, in many of its walks and haunts, is protected by the officers of the law who are paid by the public to stamp it out. Office, in many cases, is used only as an opportunity for blackmail and plunder. The worst of it is, the few municipal officers who have no direct relation to the rascality are willing to reap the political benefit of keeping their eyes shut and mouths closed while the carnival of crime goes on. If it is ever to be exposed and dealt with, it must be by private citizens, who have their own business to attend to, and must earn money to pay the salaries of worthless officials. It does seem as though the people of New York and Chicago might rise up and cleanse their Augean stables of the rank offences which smell to heaven.

The scavenger work has been going on in New York, in the political alleys and back streets, of late, with commendable energy, but the varnished corruption in high places, the dignified officials and stately politicians that have elevated their noses above the stench of this carrion, knowing all the time that its presence was poisonous to the commonwealth, will go down to the grave in the odor of political sanctity. Unless investigation is followed by castigation, not only of petty officials, but of those who are responsible for them, of their principals, the whole thing will "overcome us like a summer cloud."

Chicago, too, is beginning to rouse herself, and the Civic Federation has carried some of the gambling fortresses by storm. But what have the authorities been doing that there should have been several hundred gambling hells in this city, with wide open doors, to be discovered by private citizens and raided by order of court secured by them? Who is appointed to do this sort of work? Who is paid for it? Under the usage of private business, when an employer has to take off his coat and roll up his sleeves and do the work that his hired man is paid for doing, the hired man has to go. Under this universal rule of business, all the executive officers of the city ought to be discharged.

There is no excuse that the law is insufficient, or that public opinion is not in favor of the law to suppress and utterly stamp out public gambling. Why is it not done by those who are sworn to execute the law? Why? Because the politicians are paid by votes, and the petty officers by money, to let it alone. They are being exposed; that is not enough; they should be prosecuted, indicted, discharged—every one of them who has connived at this wickedness, this "deep damnation of the taking off" of our city's good name and honor.

To the credit of the Mayor it should be said that he has promptly and heartily co-operated with the citizen's committee, in the effort to exterminate public gambling. Our contention is that every municipal organization is a committee for the enforcement of law, and that this committee should do the duty which they are elected to do.

The work of citizen committees is good, so far as it goes, but it is only, as it were, a local application, cleansing the surface. The root of the disease is in the machine politics of our great cities, by means of which elections are delivered over to "bosses," who control votes by "influence" with those who buy and sell. In this case, it is the little fish that feed on the big fish, while the latter feed on the public. It is a sliding scale of spoliation, terminating in the extinction of the last hope of a free people, the desecration of the temple of liberty, by the plunder of the polls and the bestowal of office as a reward for connivance at iniquity.

Such a cancerous disease in the body politic cannot be eradicated by ointment or be subdued by soothing syrup. The electric light must be turned on; the galvanic current of public opinion must be applied at the primaries and at the polls, so as to cauterize, and cleanse, and remove, this offensive destructive, intolerable tumor, this septic political fungus which threatens the life of our free institutions.

## "Requiem Mass"

DEAR LIVING CHURCH:—An "Inquirer" asks for the authority under the rubrics for a service called a "Requiem Mass," which departs from the order of the Holy Communion in substituting another collect, epistle, and gospel (and those not found in the Prayer Book) for those prescribed for the week, and which also omits the Creed and Blessing.

There are two sources of authority given in the Prayer Book, which render legal and loyal a special celebration of the Holy Communion at a funeral. First, the rubric that "for other special occasions for which no service or prayer hath been provided in this Book, the bishop may set forth such form as he shall think fit." Under this rubrical authority, in some dioceses, the bishop has authorized the use of a special collect, epistle and gospel, at a funeral Celebration.

But where the bishop has not put forth a service, then the priest may have a special Communion, acting under the liberty and discretion given him by the new rubric inserted after the lesson in the burial service. It begins: "Here may be sung an anthem." This allows of the Introit; and the *De Profundis* is most appropriate for ordinary occasions. He may then add "such fitting prayers as are elsewhere provided in this Book." This gives him the whole Book to draw from. Now the word "prayers" has two significations. It is used in a technical and limited sense to discriminate it from "collects." That this is not the sense here may be inferred from the universal custom of not so limiting its meaning. It has another and broader sense, which means devotion in general. This the Church would naturally, in her motherly sympathy for the afflicted, allow. The priest then, under this rubric, might select the devotion of the Holy Communion as one most fitting, on some funeral occasions; and for its variable parts, viz., the collect, epistle and gospel, be at liberty to select them from any portion of the Book. The collect might be that of Easter Even, or taken from the Visitation of the Sick or of Prisoners. An appropriate epistle is that from the latter office, Heb. xii:12: "No chastening for the present seemeth joyous," etc. Thus, either by the bishop's authority or by the new rubric, there is rubrical authority for a special Celebration at a funeral.

"Inquirer" asks, as if it contained an argument against the custom of reserving the Blessed Sacrament for the sick, what the word "all" means in the rubric, "When *all* have communicated," the minister shall cover the Consecrated Elements with a fair linen cloth. Now "all" does not mean all who are present, for the Church allows of the presence of those who do not communicate. It means, first, those present who respond to the invitation to draw near, and have prepared themselves to do so. Secondly, observe that the rubric has reference not only to persons, but from its position to a definite time. For the next rubric is: "Then," that is, immediately after the veiling, "he shall say the Lord's Prayer." We conclude, therefore, that "all" refers to all those who being present and communicating, do so before the Lord's Prayer is said. Unquestionably the American Church adopted the rubric requiring the consumption of the Elements in its plain, literal sense, but as neither the spirit or letter of that English rubric forbids reservation, our American Church does not do so.

"Inquirer" asks further, by what right some of the clergy change the nomenclature of the titles of the services, Morning and Evening Prayer, and Holy Communion. If they do so in any form which the Church has provided for that purpose, they are guilty of an irregularity. But in all other cases, it savors rather of Pharisaical straining to fault the use of such terms as Matins and Evensong, which are parts of our inherited and recognized Anglican nomenclature. "Mass" is an ancient term, used by St. Augustine and the fathers to whom our Church appeals; it is in itself a colorless word, and is useful at times on account of its brevity. "Purgatory" is different. It is open to the objection that, while the middle state is undoubtedly a condition of peaceful and happy purification, yet the word has become identified with the Romish doctrine that Christ's offering on the Cross satisfied for tha eternal, but not the temporal, penalties due for our sins, and consequently forgiven and accepted souls must nevertheless suffer, here or hereafter, a punishment for every transgression, until relieved by the prayers and alms (especially alms) of the faithful, applied to them, through indulgences granted by the Pope, out of the treasury of the merits of the saints, accumulated by their works of supererogation, and of which treasury his holiness has, by a divine grant, in consequence of being the vicar of Christ, because the successor of Peter, who was placed over all the other Apostles, and was infallible, and founded the see of Rome—the disposition. Let us be thankful that as Anglicans and true Catholics we hold that Christ made a full, entire satisfaction on Calvary, and that our Heavenly Father never punishes His repentant child here or elsewhere, save, if the sin has been public like that of David, for exemplary purposes, or, if private and hidden, remedially only for the soul's good. God's justice was fully satisfied on Calvary, and just as soon as there is no need, Eternal Love ceases to punish. If "Inquirer's" inquiry will stop the use of this dangerous and misleading term, "purgatory," he will not have written in vain.

C. C. FOND DU LAC.

## Reason-Proof Armor

BY THE REV. EDWARD MACOMB DUFF

Our controversy with Rome often reminds us of our Indian wars. On an open-field fight the Indian stands no chance. In the defiles of the mountains, or recesses of the forest, he frequently has our troops at his mercy.

In our controversies with Rome we have never been able to get the enemy into an open field; and many fail to appreciate this fact. We forge ahead with arguments which we account irresistible, in the open field of controversy, while Rome defends herself under premises and assumptions which no argument can reach.

To get at Rome's foundation-list of truth has been made easy by the late Cardinal Newman in his essay on "The Pope: How far does he control conscience? How far does he interfere with citizenship?" "Why should ecclesiastical history," the Cardinal inquires, "any more than the text of Scripture, contain in it the whole counsel of God?" Why should private judgment be unlawful in interpreting Scripture against the voice of authority, and yet be lawful in the interpretation of history?"

We Churchmen have very long been aware that it avails nothing to confute the Roman claims from Scripture, simply because of Rome's denial of the right of private interpretation. We have left our Protestant allies exclusive possession of this line of attack, while we have betaken ourselves to history. But lo! even here we are beating the air! The Cardinal goes on to say: "For myself I would simply confess that no doctrine can be rigorously proved by historical evidence; but at the same time that no doctrine can be simply disproved by it. Historical evidence reaches a certain way, more or less, towards a proof of the Catholic doctrines—often nearly the whole way; sometimes it goes only so far as to point in their direction; sometimes there is only an absence of evidence for a conclusion contrary to them; nay, sometimes there is an apparent leaning of the evidence to a contrary conclusion, which has to be explained; in all cases there is a margin left for the exercise of faith in the word of the Church. He who believes the dogmas of the Church only because he has reasoned them out of history, is scarcely a Catholic."

All this is but another way of saying, "An appeal to history is treason to the Church." Thus Rome's test of truth is seen to be just this: the word of the Holy Roman Church. All appeal to Scripture and history is futile in the eyes of a Romanist. The Anglican position, which bases itself on "Holy Scriptures and ancient authors," is condemned without a hearing. We stake our all on an open appeal to history. Yet what avails it for our controversialists with Rome, to convict her of innovations and novelties from the plain record of history? What avails it to show that the idea of a sovereign Pontificate was not dreamed of for the first six centuries? What avails it to point to the doctrine of the Blessed Virgin's Immaculate Conception as a product of Franciscan monks in the twelfth century—a doctrine which was stubbornly opposed by the Dominicans and by St. Thomas Aquinas? What avails a similar exposure of all the historical novelties of Rome? She is ready with her answer: "No doctrine of the Church can be rigorously proved by historical evidence. He who believes the dogmas of the Church only because he has reasoned them out of history, is scarcely a [Roman] Catholic!"

Thus Rome sheaths herself in a reason-proof armor. In the face of all attempts to show her position unreasonable, unhistorical, unscriptural, she cries, "Private judgment!" and defies further pursuit. As a defendant, the Romanist gives his private judgment that private judgment is untrustworthy!

## Roman Converts

DEAR LIVING CHURCH:—It was on the 19th of August, 1893, that there appeared in your paper a quotation from a letter of an unknown correspondent, supposed by you to be a Roman Catholic, in which there was expressed a doubt as to whether as many as ten Roman Catholics had left their Church for ours in as many years, and which has called forth quite a number of replies up to this time. I have taken the pains to keep most of the issues of your paper containing them, and will give a kind of recapitulation:

First: In the issue of Sept. 2nd, is an account of the Confirmation of a class which had just been confirmed in St. George's church, New York, numbering some 225, of which 116 were from other churches, including in this latter number 19 Roman Catholics. In another issue, Sept. 9th, the Rev. Mr. Oberly states that during the twenty-five years he has been in the ministry he has received 40 converts from Rome, and lost to it during that time only one, who was one of those received; and that of the 40, 18 of them have been received in the past twelve years, as appeared by his parish register.

In still another issue (Sept. 30th) under the head of Canada, it is stated that at Frenchman's Head in Manitoba, "40 have come over from the Roman Catholic Church, and now there is scarcely one resident Roman Catholic left on the reserve."

In the paper of Oct. 14th, a correspondent states that he has kept a record of all *Roman priests* (not laymen) whom he has seen mentioned in newspapers since 1864, as having connected themselves with our Church in this country, and it shows that within the last ten years 12 Roman Catholic *priests* have come into our Church, and 30 of them have taken that step since 1864. And I will add, that it is reasonable to suppose

that he must have missed the names of some others, as it is not at all likely that the names of all who came to us happened to be recorded in the papers which he saw.

In the issue of Nov. 4th, is a letter from W. L. Cullen, St. Paul, Minn., in which he says he has the names of 28 priests formerly of the Roman Church, and but *lately* received into the Church of England, and that there are two others not included—one of them Lord Bute's chaplain—because whilst they have been received, they have not yet had license given them to officiate. And he adds, it any one challenges the statement, each of the names can be verified by communicating with the Rev. G. P. Bacon Phillips, at Brighton, England, or with Crockford, the compiler of religious statistics in England.

Dec. 2nd, is a letter from the Rev. E. P. Little, Nantucket, Mass., who says that during the six and a half years he has been rector there, he has received four communicants from the Roman fold, and that he has three others brought up as Roman Catholics—one a communicant but never confirmed—awaiting Confirmation in our Church at the next opportunity; and that during all that time he has never lost any one to Rome.

In a still later issue, the Rev. Geo. S. Pine, of Marlborough, Mass., says that in the six years during which the church of the Holy Trinity there, and of which he is rector, has had an existence, six persons have been received as communicants who had been confirmed in the Roman Church, and seven others have been confirmed into ours, who had been baptized in the Roman, making thirteen in all during the six years, or an average for that one church of more than two a year.

Bishop Paret, of Maryland, reports, so it is stated in one of your issues, that in one month recently he confirmed 30 Roman Catholics in his diocese. And in your issue of Feb. 24, 1894, under the head of "Brief Mention," it is stated that Bishop Perry of Iowa says that during his episcopate of eighteen years there have been received into our Church in that one State, over 700 adults from the Roman Church, which would make an average of about 40 a year; and that during the same eighteen years we have lost to Rome, in that State, so far as he, the Bishop, can learn, less than half a dozen individuals.

There are still some other reports in different issues of your paper, giving smaller figures than any of those which I have mentioned, but which I have not seen fit to re-enumerate. And no doubt there are very many of our bishops and clergy, who from one cause or another failed to report at all, but who have nevertheless, at various times during their ministry, received Roman Catholics into our Church.

And finally, I will add, that the fact that an entire congregation of Roman Catholics, St. Joseph's, at Rome, N. Y., was received into our Church in 1876, and the details of which were re-published in your issue of Dec. 24, 1892, must be now well known to your readers. Also that we have another congregation in Philadelphia, St. Sauveur's, which is composed almost entirely of former Roman Catholics. All these facts, which have been brought out through the columns of your paper, prove to my mind that our Church receives from time to time considerable numbers of Roman Catholics, and that the difference between what we receive from them and what we lose to them, is no doubt considerably in our favor.

LAYMAN.

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"WE are not prepared to unite with the Brotherhood of Christian Unity, laudable as its aims appear," says *The Lutheran World*, "but we can cordially commend to our readers the following observations from its founder, Theodore F. Seward, a Congregationalist, and the more so as they represent the consensus of the best religious public sentiment of the hour:"

The Episcopalians are very wisely learning from the experience of other denominations, and are adopting many of their methods. Lovers of unity in other bodies can do a useful work by encouraging a similar wisdom among their own people. I believe the observance of the Christian year is of inestimable value in holding the minds of the people to the Person of Christ, and away from fruitless doctrinal discussions about Him. It is to be observed that there is a growing tendency among Christians to hold special services during Lent. The Week of Prayer, which has been held early in January for so many years, has lost much of its vitality, and there is no little talk of transferring it to the Lenten season. There is also an evolution in the direction of a fuller ritual. "More worship and less sermon," is a motto that would express the feeling not only of many burdened ministers, but of their congregations as well. In all these changes, the laity can render more valuable service by sympathetic conference with their pastors.

## Personal Mention

The Rev. John F. Nichols, who has resigned the rectorship of Christ church, Watertown, Conn., sailed for Europe at the beginning of the month, on the steamship "Majestic."

The Rev. Churchill Satterlee has accepted the rectorship of Grace church, Morganton, N. C.

The Rev. Endicott Peabody returned from his foreign tour, Friday, Sept. 14th, in the steamship "Lucania," of the Cunard line.

The Rev. J. E. Martin has been appointed minister in charge of St. Thomas' church, Jackson, Tenn.

The Rev. E. L. Goodwin has been elected assistant minister of S. Paul's church, Petersburg, diocese of Southern Va.

The Missionary Bishop of Western Texas is visiting the Eastern States.

The Rev. G. P. Somerville has accepted the rectorship of the church of the Holy Trinity, Hertford, N. C.

The Rev. H. Le F. Grabau has resigned the charge of St. John's church, Brooke Co., W. Va.

The Ven. W. H. Wilson, of Memphis, Tenn., has resigned his archdeaconry.

The announcement in our last issue that the Rev. W. Strother Jones had accepted the charge of Immanuel parish, Newcastle, Del., was incorrect, as he purposes remaining, for the present, at Fairfield, Conn.

The Rev. Henry Hale Sleeper, Ph.D., has returned from his vacation, and should, therefore, be addressed at Grace church rectory, 321 Marshall st., Elizabeth, N. J.

The Rev. Owen J. Davies sailed for England on the 19th inst., per steamer "New York."

The Rev. Louis A. Lanpher has returned from his two months' vacation, which he passed in Europe.

The address of the Rev. Dr. Fleming James has been changed to 904 South 47th st., Philadelphia, Pa.

The Rev. Dr. Sidney Corbett has returned from Europe.

The Rev. John Dows Hills arrived from England on the 15th.

The Rev. Wm. H. Burr was among the passengers who arrived on the 15th, per steamer "Kensington," from Liverpool.

The address of the Rev. Wm. J. Gold, S.T.D., is 1113 Washington Boulevard, Chicago, Ill.

The Rev. Edgar F. Gee has accepted the rectorship of Christ church, Tyler, Texas, and will enter upon his duties Oct. 1st. Address accordingly.

The address of Bishop Leonard, of Utah, will be Church Missions House, N. Y., from Oct. 17th to Dec. 17th.

The Rev. F. Small returned from his tour of Europe in the White Star steamship "Germanic," Friday, Sept. 7th.

The Rev. T. Gardiner Littell, D.D., arrived in New York from Liverpool, Saturday, Sept. 8th, on the Cunard steamer "Eutruria."

The Rev. Wm. N. McVickar, D.D., returned from abroad, Friday, Sept. 7th, in the steamship "Germanic," of the White Star line.

The Rev. C. Ernest Smith, rector of the church of St. Michael and All Angel's, Baltimore, has returned from Europe.

The Rev. W. Walton, of Johnsonburg, diocese of Pittsburgh, has accepted the rectorship of Trinity church, Watertown, S. Dak., and takes charge from the 1st of October. Please alter address accordingly.

The Rev. E. Lascelles Jenner has accepted the rectorship of St. John's church, Bayonne, N. J.

The Rev. John Fearnley has been elected instructor in English and Metaphysics in the University of the South.

## To Correspondents

E. K. S.—*The Southern Cross* is published at Port Elizabeth, South Africa.

EVANGELICAL HIGH CHURCHMAN.—Will you kindly forward your name and address to the Editor, as he has mislaid them?

HIGH-CHURCHMAN.—1. The statement regarding the person referred to is correct. 2. The votes of the bishops in case of an episcopal election are not made public

F. W. N.—"The Preacher's Scrap-Book," by the Rev. F. A. G. Eichbaum, price, $1, net, and published by the Young Churchman Co., Milwaukee, may meet your need.

THE REV. A. J. TARDY.—For discourses on Numbers xxxii: 23, see Newman's Parochial and Plain Sermons; R. Newton's Bible Warnings; Kingsley's Village Sermons; Spurgeon's Sermons; Trench's Brief Thoughts and Meditations; Penny Pulpit, No. 1080; Preacher's Monthly, Vol. iv, etc.

## Official

THE Convocation of Knoxville will meet in St. James' church Greenville, Tenn., on Oct. 3d, 4th, and 5th, 1894.

JOS. H. BLACKLOCK, Dean.

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THE 32nd anniversary of the Evangelical Education Society will be held Sunday evening, Oct. 21st, at 7:30 o'clock, in St. Andrew's church, Philadelphia, the Rt. Rev. George W. Peterkin, D.D., of West Virginia, preaching on "The Unchangeableness of Evangelical Truth." Annual business meeting at the office, 1224 Chestnut st., Thursday, Oct. 18th, 3 o'clock.

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THE Convocation of Nashville will hold its next regular meeting in Emmanuel church, Gallatin, Tenn., Oct. 2–4. Preacher, the Rev. A. A. Benton, D.D.; essayist, the Rev. G. F Degen, subject, "Symbolism of Church Architecture"; leader of discussion, the Rev. E. B. Ross, subject, "How to Reach the People with the Christian Religion"; exegete, the Rev. P. A. Rodriguez, subject: "The Unjust Steward." St. Luke, xvi: 1–9. Missionary speakers, The Rev. J. R. Winchester, D.D., the Rev. J. L. Scully, and the Rev. B. B. Ramage. Business meetings morning and evening each day during the session.

H. R. HOWARD, Dean.

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THE GENERAL BOARD OF MISSIONS

(Legal Title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

MISSIONARY COUNCIL

The Missionary Council is appointed to meet in Hartford, Conn., beginning on Sunday, Oct. 21, and continuing Monday, Tuesday, and Wednesday. By appointment of the Presiding Bishop the sermon will be delivered by Bishop Randolph, of Southern Virginia.

## Notices

*Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.*

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THE ROMANCE AND TRAGEDY OF THE HOUSE OF STUART

Three lectures on the Stuart Kings of Scotland and two lectures on Mary Stuart, suitable for parlor lectures, schools, etc, Illustrated by photographs, engravings, etc. Reference, the Rt. Rev. Wm. E. McLaren, D. D., Bishop of Chicago. For terms, dates, etc., address MISS HUTCHISON, 299 Erie st., Chicago.

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THE CONQUEST AND CONVERSION OF ENGLAND AND THE CHRISTIAN QUEENS

A lecture on Church History, suitable for entertainments for the benefit of the Woman's Auxiliary, church guilds, charities, etc. Reference, the Rt. Rev. Wm. E. McLaren, D. D., Bishop of Chicago. For terms, dates, etc., address MISS HUTCHISON, 299 Erie st., Chicago.

## Died

ASPINWALL.—Entered into eternal life, Aug. 25th, at the residence of her daughter, Jane M. Aspinwall, wife of the late John L. Aspinwall, in the 70th year of her age.

SHELTON.—At Greystone, Birmingham, Conn., on Sunday evening, Sept. 16th, Edward Nelson Shelton, aged 82 years.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!"

MEAD.—Entered into the rest of Paradise from her home in Milwaukee, Wis., Sept. 9th, 1894, Caroline Wooster, wife of George W. Mead, and daughter of the late Capt. George S. Hawley, of Middlebury, Vt.

BOLLES.—Entered into rest at his home, 508 Cedar Ave., Cleveland, Ohio, on the morning of Sept. 19th, the Rev. James A. Bolles, D.D., rector *emeritus* of Trinity church, in the 85th year of his age.

CORNELL.—Entered into the rest of Paradise, Sept. 15th, 1894, the Rev. John Ferris Delaplaine Cornell, in his 65th year. Burial from St. Mary's church, Brooklyn, N. Y., Sept. 17, 1894.

## Appeals

October is the best month to join the Retiring Fund Society; also a good time to send an offering, if you have not already done so this year.

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GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

## Acknowledgments

I desire, through your columns, to thank those who so generously responded to my appeal for hymnals. Those who sent hymnals are: Christ church, Portsmouth, New Hampshire, five; two from Chicago, unknown; two from R. Weir, Montclair, New Jersey; two from J. F. Buttingham, Pocomoke City, Md.; one from H. E. Wilson, Bethel, Vt.; one from Mr. Belden Seymour Day, New York City.

Rev. W. M. PURCE.

## Church and Parish

WANTED—A parish; Catholic, priest; preacher. Address, R. H. C., care of THE LIVING CHURCH.

LIVE PRIEST, of experience, extempore preacher, good reader, desires a field with live Christians ready and desirous to co-operate with him in aggressive work for Christ and the Church. Must be east of the Missouri river, or remote from mountainous region, on account of invalid daughter. Daughter's health makes change imperative. Address LIVE PRIEST, THE LIVING CHURCH.

RECTORY SCHOOL FOR YOUNG BOYS

The rector of Grace church, Colorado Springs, Colorado, will receive four young boys into his family, as pupils, giving them careful personal attention. Term begins Oct. 1st, but pupils will be received at any time. For terms, etc., address J. W. COLWELL, rector, 329 N. Nevada ave, Colorado Springs, Col.

# The Editor's Table

Other loving tributes to our late friend and contributor have come to the Editor's Table. A subscriber in New Jersey writes:

The late Rev. George T. Rider spent several Sundays with us not long before his death. We enjoyed his sermons; they were full of poetic thought and beautifully expressed. He had the skill and the love to join in thought and expression spiritual things with material ones. He saw a golden thread running through common things. Years ago he had been prosperous. But all his earnings and the lovely treasures of his school were destroyed by fire. He had nothing left; only memory, and, now and then, a hearty and loving invitation from one or another of the girls, whose character he had helped to mould into life-long and eternal beauty; some one of them who had married, settled, and must have a visit in her husband's home from her early teacher. How he loved to recall the cordial reception, seeming to say, in a dreamy kind of way, that perhaps those girlish school days at Cottage Hill Seminary had planted in the soul of his hostess a love for the beautiful; the home seemed full of it. I asked him if he would object to a drive home from church "the long way round." A look and a smile were his answer. As we speeded down and up the hills of Morris County, and saw from the tops of some of them the mountains far away, he drew himself up as if to find new room for more of God's mountain air, and exclaimed more than once: "And I opened my mouth, and drew in my breath." All his library was lost in the fire; I know this loss cut him more than the loss of his beautiful things and other substance. He told me that he did "not now have left even a copy of his 'Lyra Americana' and his 'Lyra Anglicana'; they were out of print and hard to find, and if he found a copy he would have no money to buy it." While the writer was wandering through a second-hand book store a few weeks later, he found a copy of "Lyra Anglicana," and sent it to him. His acknowledgment of it showed his loving spirit. He seemed to be more touched at being remembered, than at being the recipient of the gift. All care for material things seemed to be lost; his thoughts ran upward; he often seemed to feel and wish to express the thought:

> "Only care and clamoring
> Riches and ambition bring;
> Through all runs a golden thread,
> Find it, and be upward led."

He was full of poetry. He had the spirit of it in himself. He saw the spirit of it in all things. The lines of Spenser seemed to be wholly his; they were his *vade mecum*:

> "The means therefore, which unto us is lent
> Him to behold, is on His works to look,
> Which He hath made in beauty excellent,
> And in the same, as in a brazen book,
> To read enregistered in every nook
> His goodness, which His beauty doth declare,
> For all that's good is beautiful and fair."

How pure is the pleasure to think of him who has laid the cross down, and to feel assured that his love of the good and of the beautiful will live and grow forever, towards the throne of God.

N. N.

*Madison, N. J.*

A subscriber in Connecticut writes:

Some weeks since I read in THE LIVING CHURCH, on turning to "Choir and Study," the sad intelligence of the death of its editor, an old friend, the Rev. Geo. T. Rider. I have always read his contributions with the greatest interest, particularly the letters from England, my interest all the more enhanced by the recollections of early days, of his college, social, and Church life in Hartford, my native city. I well remember his graduation poem—he was class poet—and have a written copy of a part of it, which I will be glad to send you. Mr. Ryder was a member of Bishop Williams class in Divinity, then connected with Trinity College, afterwards changed to Berkeley School, Middletown, Conn. I well remember his ordination in Christ church, Hartford, and can never forget the beautifully reverent manner in which he read the Gospel in the ordination service. "Grant him eternal rest, O Lord."

We are pleased to add some verses of the poem above referred to:

A SAINT'S REST

"They rest from their labors."

Shed not a tear, breathe not a sigh,
When the weary sink to rest,
They only lay the earthly by,
To gain a golden crown on high
And mingle with the blest.

Shed not a tear, the dawning day
Of life doth bid them come,
From tearful night and twilight gray,
From cankering care and woe away,
God calls the way-worn home.

She saw once more the blithesome hours
Of life's young sinless day,
Again she twined her brow with flowers,
She trolled her song amid the bowers
Of amaranth and bay.

She saw the early loved and best,
The early called of yore,
And many a brow her lips had prest,
Now in the silent grave at rest
With them who went before.

Then sorrow veiled those happy hours
Of life's young sinless day,
She touched with blight those early flowers,
She hushed the song beneath the bowers
Of amaranth and bay.

And then the light of earlier days
Shone brightly o'er her own,
When love divine first tuned her lays
And heart to join in nobler praise
Before the eternal throne.

Then came the wretched, lorn, and poor,
She loved for Jesus's sake;
All gathered round about her door,
Where often they had been before,
Her bounty to partake.

No longer lorn and poor are they,
Their garments pure and white,
They sing a song of heavenly lay,
And beckon her weary soul away,
To join their happy flight.

The light, she wondered whence it shone;
Their tears of grateful love
Had turned to many a precious stone
Along her earthly pathway thrown,
Like the starry way above.

Her heavy heart grew glad and light
When she heard the thrilling strain,
When she saw the tear gems burning bright,
Like beacons on a wintry night—
She had not lived in vain.

For she heard amidst the harmony
As it sang itself away,
"Thou and thine own shalt blessed be,
For thou hast done this unto Me;
Thy Saviour will repay."

That holy calm upon her brow,
It was a blessed sight;
No shade of gloom or sorrow now,
Like heaven upon the twilight snow,
Limned softly by the light.

She heard the while an angel throng
But just above her head;
High rapture breathed in every song,
While swelled the glad refrain along,
"Blest are the holy dead!"

"Come to thy refuge, sister, come,
Death waits to bear thee o'er
The flood between thee and thy home;
The dove may not forever roam,
Come, spirit, roam no more!

"Come, for they worship there alway,
List to the pealing bells!
As they ring to God the live-long day,
Calling His saints to praise and pray
Where the holy Jesus dwells."

The dreamer woke, t'was Holy Day;
She kissed the chastening rod,
As the church bells rang their holy lay
The spirit left the weary clay,
And she went to meet her God.

Shed not a tear, breathe not a sigh,
When the weary sink to rest,
They only lay the earthly by,
To gain a golden crown on high
And mingle with the blest.

A clergyman in Connecticut writes: "Owing to vacation wanderings, I have only just heard of the death of Mr. Rider. He certainly is an irreparable loss to æsthetic literature. His high standard of artistic taste, the harmonies of his cultivated ear, and the extreme delicacy of his nervous organization, seemed to fit him to appreciate what was richest in art and music, while the rhetoric of his criticism was as rich as the melodies which he described. Very few have his genius."

## Book Notices

**Christian Manhood**—pp. 24. **Christian Maidenhood**—pp. 22. By Morgan Dix, S.T D., rector of Trinity church, New York. New York: James Pott & Co. Price, each, 10c.

The above two graduate-day addresses by the rector of old Trinity are issued in very neat form. The first was delivered at St. Paul's school, Concord, N. H., and the second at St. Gabriel's school, Peekskill, N. Y. In both matter and style they are fine examples of what addresses on such occasions should always be, and just what might have been expected from Dr. Dix.

**A Gentleman of France.** Being the Memoirs of Gaston de Bonne, *Sieur de Marsac.* With Frontispiece and Vignette by J. D. Ford. 12mo, cloth, $1.25.

An historical novel of much interest. The style of narration is very similar to that of Dr. Conan Doyle in his famous "White Company." One of its special features is its power to hold the unflagging attention. The hero espouses the cause of King Henry of Navarre, and in his service attempts the rescue of the heroine, Madamoiselle de la Vire, who, for some political reason, is detained by the friends of Surenne. The courage displayed by the hero is invincible. He "acknowledges no criterion but success," and, as a natural result, success follows almost all his adventures. It is the open eye, the quick ear, the keen judgment, the lively action, of the hero that retains our interest in him, and we are glad when that which he so nobly defended for another becomes his own unexpected reward, namely, the hand and heart of the heroine.

**The Footprints of the Jesuits.** By R. W. Thomson, Ex-Secretary of the Navy. New York: Thos. Y. Crowell & Co

The cause which led to the writing of this book is a conviction on the part of its author that a conspiracy of threatening nature exists in this country, under the direction of the Jesuits, designed to overthrow our republican institutions and to establish a Papal autocracy among us. We should estimate the value of the book more highly, perhaps, did we not think that the writer is an alarmist, falling into the error common to ardent souls, of overestimating both the importance of the alleged conspiracy and the possibilities of its success. He fails to take into account sufficiently the growth of American ideas among Romanists themselves, and the fact that what he fears, is becoming more and more of an anachronism the world over as the years go by. Moreover, he does not understand fully the attitude of the Roman Priesthood on the school question. He professes to address Papists as well as Protestants, but is altogether too undiscriminating and too inappreciative of what is good in the Roman Communion to engage the sympathies of any except Protestants. The book is exceedingly polemical, and for that reason has little historical value, although claiming to give a tolerably large history of the Jesuit order. The writer does not perceive the real significance of the work inaugurated by Ignatius Loyola; and the career of St. Francis Xavier deserves better treatment than it receives at his hands. We do not, of course, approve of what the Jesuit order stands for, but a more judicial temper than is here displayed is needed for effective opposition to its operations. The Jesuits have much to answer for, but there are evils—and ones which threaten our peace—for which they are not responsible. We need not put every sin in the history of evil to their charge.

**The Apostles' Creed:** Its Relation to Primitive Christianity. By H. B. Swete, D.D. London: C. J. Clay & Sons. Cambridge University Press. 1894. New York: Macmillan & Co. Price, $1.00.

This beautifully printed little book is just such an accurate, scholarly, trenchant, balanced, and conclusive essay as we should expect from its author, who has laid us under obligations for various noteworthy contributions to the history of doctrine. The occasion which has called the book forth is a challenge dropped by the English translator of a recent work by Prof. Harnack to disprove that writer's contention that the Apostles' Creed is the expression of sub-Apostolic ideas, and not an epitome of what has been held from the beginning. Dr. Swete shows that the present Apostles' Creed is "a document of composite origin with a long and complicated history. The basis of this document, the local Creed of the early Church of Rome, is substantially a product of the second century." He contends justly that the alterations which other Western Churches have made in the original consist of "amplifications which either do not seriously affect the sense, or cannot be regarded as departures from primitive belief." Prof. Harnack contends that some of the contents even of the Roman original are "in excess of Apostolic teaching," and challenges, in particular, the articles which assert the Miraculous Conception of our Lord, and the Resurrection of the "flesh," taking exception also to the received doctrine of "the hypostolic Trinity, as one which lies entirely outside the original drift and meaning of the Creed." Dr. Swete takes up the doctrinal articles one by one, and vindicates their agreement with the original mind of the Church as informed by the Holy Spirit, while conceding all that the facts require to be conceded in the matter of development of "phrases" not primitive. He shows with great clearness that new phrases are often necessary to preserve ancient truths, and that those now enshrined in the Apostles' Creed are both true to the apostolic teaching and needed for our times. We commend the book most gladly to all who come in contact with the rationalistic attempts to re-interpret and undermine our symbolic inheritance, which those who sit at the feet of German critics are imposing on us.

THE POPULARITY of the book, "Christianity Between Sundays," published two years ago, has led the author, the Rev. Geo. Hodges, now dean of the Theological School, Cambridge, to prepare another of a similar character, to which he has given the title, "The Heresy of Cain." It will be published shortly by Thomas Whittaker.

## Magazines and Reviews

*The Preacher's Magazine* for September, a Protestant production, contains, among other contributions, "Present day Preaching—Clouds that hide Christ," by the Rt. Rev. A. W. Thorold, D. D.

Copies of *The American Church Sunday School Magazine* for July, August, and September, have come to hand and maintain the usual character of that magazine. Among the more noteworthy articles is a series on "The Minor Holy Days," another on "Henry Parry Liddon," completed in the September number, and a third by Dr. W. W. Newton on the "Abiding Value of First Principles."

*Public Opinion* (Washington and New York) has just issued No. 5 of the series of Albertype reproductions of the photographs of fifty prominent contributors to magazine literature. Containing, as it does, the pictured faces belonging to well-known names, it will interest many. The *Public Opinion Co.* has been reorganized and the entire management of this valuable periodical changed during the last year. It is expected that new methods and a broader policy will introduce many improvements. The magazine is unique in character and scope, and meets a need of the times, showing the views of opposing parties on questions of public interest.

*The Critical Review*, for July, edited by Prof. Salmond and published by T. and T. Clark, Edinburgh, is exceedingly interesting. The leading article is on Drummond's "Ascent of Man," by Prof. McKendrick, who gives a summary of its argument and points out the chief distinguishing feature of the book, which is the enunciation and exposition of "the Struggle for the Life of Others" as a necessary factor in the survival of the fittest, and as the ethical outcome of the evolutionary process. Next follows a review of "Knight's Aspects of Theism," by Prof. Bruce, who criticises the apologetical value of the evidence of "intuition," dwelt upon in that work. The noteworthy work on "Social Evolution," by Benjamin Kidd, receives appreciative but critical estimate at the hands of Alex. T. Innes. Mr. Kidd's attempt to include religion in the evolutionary process is rightly characterized as "one more illustration of the tendency to find a 'natural law in the spiritual world,' to the exclusion of a 'spiritual law in the natural world;' and as one more instance of rapid and premature crystallization—a crystallization around a tempting paradox." Prof. Orr gives a short notice of Iverach's "Christianity and Evolution," a most valuable contribution to apologetics, which shows conclusively how exaggerated are the claims which are set up for the all-sufficiency of natural selection. Prof. Armitage calls attention to the wealth of Armenian sources in early Christian literature, brought to light in Conybeare's "Monuments of Early Christianity." A noteworthy article is contributed by Maj. Conder, the well-known explorer, on Smith's "Historical Geography of the Holy Land," in which he criticises numerous details, but acknowledges the real value of the work in question. Among the briefer notices of chief interest are those on Scrivener's "*Adversaria Sacra*;" Milligan's "Resurrection of the Dead;" and Westcott's "Incarnation and Common Life."

## Books Received

*Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.*

THOMAS WHITTAKER, New York.

The Faith of Our Forefathers. By Edward J. Stearns, D.D. Seventh edition, revised. Price (paper), 50c.

Eastern Customs in Bible Lands. By H. B. Tristram, LL.D., D.D., F.R.S., Canon of Durham. Price, $1.50.

A Matter of Honor, and Other Stories. By Barbara Yechton. Illustrated. Price, 60c.

Two Knights Errant, and Other Stories. By Barbara Yechton. Illustrated. Price, 60c.

THE BAKER & TAYLOR CO.

The New Acts of the Apostles; or, The Marvels of Modern Missions. A series of Lectures. By Arthur T. Pierson. With an Introduction by the Rev. Andrew Thomson, D.D., F.R.S.E.

GEO. W. JACOBS & CO., Philadelphia.

The Belief and Worship of the Anglican Church. By Archibald Campbell Knowles. 50c net.

LONGMANS, GREEN & CO.

The Match Maker. By L. B. Walford. Price, $1.50.

My Lady Rotha. By Stanley J. Weyman. Price, $1.25.

JAMES POTT & CO.

The School of Life. By Theodore F. Seward. Price, $1.50.

Use of the Voice in Reading and Speaking. By the Rev. Francis T. Russell, D.D. Price, $1.00.

CHAS. SCRIBNER'S SONS.

Ohio Valley States, 1660-1837. By Samuel Adams Drake. Price, $1.50.

Johannin Theology. By George B. Stevens, Ph.D., D.D. Price, $2.00.

Memoirs of Chancellor Pasquier. By Duc d' Audfiret-Pasquier. Price, $2.50.

Primer of Psychology. By George Trumbull Ladd. Price, $1.00.

Three Years of Arctic Service. By Adolphus W. Greeley. Price, $5.00.

Travels amongst the Great Andes of the Equator. By Edward Whymper. Price, $4.00.

Dogmatic Theology. Vol. 3. By William G. T. Shedd, D.D. Price, $4.00.

Sherman Letters. Edited by Rachel Sherman Thorndike. Price, $3.00.

HARPER & BROS.

Vignettes of Manhattan. By Brander Matthews.

Highland Cousins. By William Black.

On Cloud Mountain. By Frederick Thickstun Clark.

Trilby. By George Du Maurier.

PAMPHLETS

The 24th Annual Report of the Philadelphia Protestant Episcopal City Mission.

Year Book of the Parish of St. James', New London, Conn. 1894.

Facts About the South. By Richard H. Edmonds, Baltimore, Md.

"Christian Concentration." Baccalaureate Sermon. By the Rev. Wm. Hall Moreland, A.M., San Mateo, Cal.

"Making a Record." A Sermon for Boys. By the Rt. Rev. Wm. F. Nichols, D.D.

In Memoriam Theodore B. Lyman. A Sermon. By Ellison Capers, D.D.

Extracts from U. S. Congressional Record, containing address of Hon. W. S. Linton and discussion in Congress upon Sectarian appropriations of National Money to Indian Education, and the vote thereon. Address Gen. Green Clay Smith, P. O. Box 333. Washington, D. C. Price, postage paid, $2.50 per thousand, or 5 copies, 10 cts.

NEW MUSIC.

J. FISCHER & BROS., No. 7 Bible House, New York.

O, Lord Most Holy. Soprano or Tenor Solo. By John Wiegand. 40 cents.

God My King. Solo, Duet, Trio, and Chorus. By J. Wiegand. 30 cents.

Holy, Holy is the Lord. Grand Chorus. By F. C. Goeb. 25 cents.

Bill of Fare. Comic Quartet. By Carl Merz. 25 cents.

Laughing Chorus. For Four Mixed Voices. By F. Schaller. 20 cents.

## Letters to the Editor

ALMANAC AND YEAR BOOK

*To the Editor of The Living Church:*

Will you kindly allow me to avail myself of your columns to request the secretaries of the different dioceses to mail me, as promptly as possible, this year's convention journals?

I shall also be glad to receive from the secretaries of the various institutions and societies, named in the Almanac and from individual clergy, all needful corrections.

To be sure of insertion, all corrections should reach me before the 15th of October. THE EDITOR,

Church Almanac and Year Book,
114 Fifth ave., New York.

FORM FOR RECEIVING CONVERTS

*To the Editor of The Living Church:*

In a recent issue, one of your correspondents made some inquiry in regard to a form for receiving persons from the Roman obedience into our own. In Cardwell's Synodalia, Vol. II, p. 796, § xl, will be found such a proposed form, among the "Acts and Proceedings in Convocation."

PERCIVAL W. WHALEY.

REFORMED EPISCOPAL ORDERS

*To the Editor of the Living Church:*

In THE LIVING CHURCH of Sept. 8th, I see the statement: "The strongest point against the validity of the consecration" of Bishop Cheney, "seems to be that Bishop Cummins and his followers have expressly disclaimed any intention to make bishops," etc.

I have known bishops to do things which they did not intend to do. It seems to me, however, that the strongest point against the validity of the consecration of Dr. Cheney is the fact that he was incapacitated from receiving the "office of a bishop" on account of his being a deposed clergyman.

R.

MEN'S HELP SOCIETY

*To the Editor of The Living Church:*

May I trouble you once again? The papers of the Men's Help Society have already been forwarded to those of the clergy who applied for them. There have been applications from nearly every diocese in the American Church and from one Canadian diocese, and I have received some very gratifying letters from several of the clergy who have examined the merits of this English society. It is undoubtedly destined to rank with St. Andrew's Brotherhood in the Holy Church's work among the men. I have a few sets of papers left (and a great many now on the way from England) and will gladly forward them upon application. I wish I could publish from end to end of this vast continent the merits of this society for men and boys. It is just what hundreds of our hard-working but discouraged clergy have been seeking for many years.

Will the clergy who applied for our papers kindly let us know if they fail to receive them? and I will send them another set. And hereafter I shall be much obliged if those who make application for them will enclose two or three cents in stamps to defray expenses. The expense has hitherto been borne by our "branch."

I have a few sets of sample "Rule of Life" cards, which I will gladly send on condition that they be returned to me. The postage required for them is four cents. I will willingly give counsel or service toward organizing new branches.

PERCY T. FENN,
Sec'y of the M. H. S, Diocese of Newark.

*Boonton, N. J.*

FUNERAL SERVICES

*To the Editor of The Living Church:*

May I be allowed to offer a suggestion to your correspondent who is trying to abolish the bad custom of holding funeral services in private houses? I presume the writer is a clergyman, and if he will plainly preach from his pulpit the Catholic doctrine of prayers for the departed, and invite all communicants to bring their loved ones who have died, into the church, that the Blessed Eucharist may be offered that the living and departed ("we and all Thy whole Church") "may obtain remission of our sins and all other benefits of His Passion"—if this be plainly taught as the privilege of such communicant Churchmen, men and women will come to realize and ask for their full Church privileges, and there will be an end to private house functions. Just one word more: It is the special purpose of that excellent society, the Guild of All Souls, to impress upon the laity the reality of the doctrine of the Communion of Saints. Could anything be better for your correspondent's purpose? Why not establish a branch in his parish?

BROOKLYN CHURCHMAN.

SUNDAY SCHOOL LESSONS

*To the Editor of The Living Church:*

A system of lessons for the Sunday schools of the Church more satisfactory than any we now have, is very much needed, a service combining distinctive Church teaching and Bible lessons. The real purpose of the Sunday school, as we all know, is embodied in the closing words of the Baptismal office: "Ye are to take care that this child," etc., supplementing, and it is much to be regretted, by reason of neglect, too generally taking the place of the duty of Godparents and parents. Yet in connection with this, more distinctive Bible teaching is needed. We have numerous lesson papers, and series of text books, well known to all, some excellent, as many disappointing; none meeting the need. In saying this, I know I express the mind of many of the clergy, who like myself have tried many of these with most unsatisfactory results.

Of late, the Blakeslee Series, issued in Boston by the Bible Publishing House, has come into use in many of our Sunday schools, and seems to give very general satisfaction, although not well adapted to the Church's system. The series has been partially adapted by the Rev. Dr. Greer, of New York, so far as the addition of the Collects and the Church Catechism, but this is not sufficient, as the seasons of the Church in their succession are wholly ignored. The plan of this system is most excellent, as I am confident every one who has used the series will testify. If some Churchman, competent for this kind of work, would issue a series of lesson papers or text books, following the Blakeslee plan, and combining systematic Bible teaching with distinctive Church teaching, he would, I am confident, meet an existing need and do a most helpful work.

F. S. HARRADEN.

*Hanover, Mass.*

NO DEFINITE CONVICTIONS

*To the Editor of The Living Church:*

A priest writes me: "In 1892 I spent a few weeks at Faribault, and I then learned that that school had just shaken off the evil influence of Broad Churchism, in the person of one of its professors. The fruit of such teaching was revealed in a remark of one of the under-graduates, who, probably out of pity for my ignorant narrowness, gave me to understand, in airy fashion, that there was 'no need of definite convictions on the subject of the Incarnation . . .' The rector of the parish in —— —— refuses to say the Nicene Creed, because of conscientious scruples. He simply does not know any better; he is the fruit of careless examining chaplains, but the bishop of the diocese witnessed, in silence, this violation of the law of the Church last Easter."

By the way, why is *The Churchman*, "the leading Church paper," so dumb upon the subject of the depravation of the Faith? About things of this really grave kind *The Churchman* is silent. It takes evidently pains to give the fullest prominence to the denunciations which Bishops Potter, Paret, and Doane so eloquently pour out upon the wicked "ritualists," and backs up these episcopal denunciations in its editorials. We have been warned, in its columns, against the iniquities of incense, fasting before Communion, reservation of the Blessed Sacrament for the sick, and the requirement of Confirmation for Communion. But tampering with the Faith is apparently of small importance to *The Churchman*. Its silence reminds me of a query which I read a few months ago in the Boston *Transcript*, to this effect, viz.: "What is the origin of the phrase, 'the Faith once delivered to the saints?' It is the motto of *The Churchman*, but the editor of that paper can give me no information about it."

*Providence, R. I.* GEORGE MCCLELLAN FISK.
*Sept. 8, 1894.*

# The Household

FROM the following story it would seem that women honestly return lent umbrellas, and men don't: A philanthropist and student of human nature bought a dozen cheap umbrellas, had a nickel plate inserted on each handle, on which were his address and a request that the umbrella be returned, and on the first rainy day went out on the street and handed one to each umbrellaless woman that he met. All were returned but one, and in place of that came a note saying that it had been stolen, and that the writer would pay for it. The next rainy day he handed the umbrellas to eleven unprotected men. He never saw one of them again.

A NEPHEW of the great Duke of Wellington (the Rev. L. H. Wellesley-Wesley) was preaching in Filey church, and told a tale of his illustrious relative, which spoke as well for his tolerance as for his piety. It was a rule of His Grace's household that all visitors should attend worship on Sunday. One excused himself on the ground that he was a Roman Catholic, and there was no chapel near. His Grace caused inquiry to be made, found there was one thirteen miles off, and the guest was informed a carriage and four were in waiting to take him there. As a matter of fact he was not a Roman Catholic, but simply had pleaded that as an excuse. However, in he had to get, *nolens volens*, and arrived back to dinner after his involuntary drive of twenty-six miles. No guest was ever known to attempt to 'cut' church after that.

SOME recent answers during examination in north country elementary schools show an amount of thought and a force of character which ought to be put to the credit account of the scholars, if not of their teachers. Here, for instance, was a curious bit of reasoning on the part of a little girl. The examiner wished to get the children to express moral reprobation of lazy people; and he led up to it by asking who were the persons who got all they could, and did nothing in return. For some time there was silence; but at last the little girl, who had obviously reasoned out the answer inductively from her own home experiences, exclaimed with a good deal of confidence, "Please, sir, it's the baby." In answer to some questions as to the birthright which Esau forfeited, and the nature of it, applied to the children themselves and what their birthright was, that boy showed a good deal of practical sense, however deficient theologically, who answered that his birthright was his "grandfather's big watch." Not quite so satisfactory was the answer of a boy whose class was being questioned on the parable of the Prodigal Son. The examiner dwelt, as a practical question, upon the prodigal spending his substance in riotous living, and especially what "riotous living" actually meant. The inquiry elicited no reply except from a boy whose solution, however fresh and breezy, bore striking testimony to his Bohemian surroundings at home: "Please, riotous living means spending your money like a gentleman." But nothing can surpass the worldly wisdom of the little girl who, casting all her theological training to the winds, responded to the diocesan inspector examining the class on the duty of love, and asking "Whom ought we to love most?" by answering promptly, "The Inspector, sir."

## Guardian Angels.

A STORY FOR MICHAELMAS.

BY HAL OWEN.

"Rollin, please do not go; I beg you to stay with me; please."

"But, Louise, you do not understand at all, I'm just going with Bonnie in the donkey cart to get boughs and blossoms for the Michaelmas decorations. You do not seem to know."

"Yes, I do know, I do understand; it isn't safe or proper for you to go out in these strange woods alone."

"Pshaw! do you think the bears will eat us up?"

"No, I do not, I know as well as you there are no bears to tear, but there are tramps, and worst of all—"

"So you imagine we shall be murdered for our bright eyes, which will be carried off by fierce robbers and sold for jewels: or perhaps like the babes in the wood we shall lie down under some fine old tree, and let the birds cover us with leaves while the owls hoot above us—"

"Rollin, Rollin, stop, you are not fair to make fun of me, you know better—you know the worse thing to be feared about here are the old mines and quarries. There are lots of them through the woods and among the fields, great holes that have been dug, and then deserted. They are not protected at all and it is not safe for strangers to drive about here. You might go right into one." Louise shivered at the thought, for she knew the terror.

Rollin, boylike, did not know or believe anything that he had not really seen, and impatiently exclaimed,—

"Great Scott, you are only a girl!"

"But papa is not a girl, and he says just what I tell you."

"Come, come, Louise, see here, do you realize what day to-morrow is—the twenty-ninth of September, Michaelmas Day. Surely St. Michael and all the Holy Angels will be on guard to-day too, and nothing evil can happen."

Rollin spoke half in earnest, half in jest, and his manner grated on Louise's "sense of propriety; and she replied,—Don't talk that way!" whereupon her cousin exclaimed,—"Then don't be a prude; if you don't want me to go off with Bonnie alone to have a good time, why don't you come along, too. You might as well come anyway."

Louise's face was a flame of indignant protest as she said,—"You know better; I ask you once more not to go."

"Come, Rollin, what keeps you so long?" Bonnie called.

Bonnie, in her jaunty costume, with her gay little lap-robe thrown over her shoulder, was irresistible as she stood under the trees at the turn in the drive-way, where she was holding the shaggy little donkey, Joggy. Rollin glanced at her over his shoulder as he slipped his hand from Louise's clasp, and with only a gay little toss of his cap he was in the cart.

Louise turned her back and not even responding to Bonnie's fluttering handkerchief, ran up the terrace steps and settled herself in a corner of the broad veranda. She was nearly unhappy about the drive, as nearly unhappy as she often allowed herself to become, for being the only daughter of indulgent parents, she usually managed to have her own way. Her father was a large stockholder in valuable iron mines, and he spent most of the summer in the lovely home he had built almost in the wild woods near a bustling little mining town in Northern Michigan. Here the family received and entertained many guests, and Louise was now enjoying the visits of a whole flock of southern cousins.

With the helpful interest of friends, a neat little chapel had been erected in the neighborhood of the larger mines, and under Divine blessing there had grown up a flourishing parish. The rector was an untiring, zealous man, who studied to minister constantly to the bodily as well as to the spiritual wants of his parishioners.

Many of the people were English, and nothing pleased them better than the observance of some of the old English customs. Thus it had come about that Michaelmas, or the feast of St. Michael and all the Holy Angels, received more attention than is often given it in this country. This year plans had been made for a general holiday and very festive excises according to "ye olden tyme."

Of course, first and most important, there would be regular saints' day service, the early celebration of the Holy Communion. Later would come the festivities—a procession, and a grand dinner on the square. The two great features were to be roast goose and St. Michael's bannock. The former was to honor the old saying—"If you eat goose on Michaelmas Day, you will not want for money all the year round." The "bannock" was an immense cake stuffed with all manner of medals and favors instead of plums, calculated to make much sport. The feast was to be followed by all sorts of games, a programme of which Louise and her young guests were preparing, anticipating a due share in the fun.

With all this, the deep holy meaning of the day had been overshadowed, the fun of the superstitions and the customs—not the beautiful significance of the feast—was uppermost in mind. The rector realizing this, resolved to give the people an instruction on the subject, and he and Mr. Banks, Louise's father, were talking it over as she returned to the veranda after her unsuccessful attempt to keep Rollin and Bonnie at home. She was much impressed to hear the words:—

"Yes, we are certainly taught that guardian angels are ever with us to protect and defend, and we should realize much greater benefit from their presence if we only believed in them more thoroughly; if we only realized what holy company we were in, we would guard ourselves better, and feel a more earnest wish to guard and help others in avoiding evils and temptations. We would scorn to trouble or grieve our holy guardians. We would feel greater faith in the security of our friends, if we ever bore in mind God's constant care for them—"

Louise was called away without hearing more, and became diverted and absorbed in interests that crowded other


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matters from her mind. She did not think of her offending cousins again until at supper time their vacant places at the large table was the cause of grave anxiety on the part of all of the family.

It grew dark very early in the woods, it was already late to send out any one to hunt for them; however, a party was at once started in search, being provided with lanterns and horns.

With anxious feelings the home party spent a long, watchful evening, Louise was nearly beside herself; she pictured to herself all the dreadful things that might have happened, being sure some one of them had befallen her dear cousins. She could not control herself to keep quiet, but walked up and down the long hall, in and out from the broad porches. A storm was gathering, the sky was inky black, and the wind was beginning to sigh through the tall trees which soon tossed their branches and bowed their heads before the increasing tempest.

The search party returned about midnight, drenched and disheartened, they had done all they could in the darkness; there remained nothing now but to wait for daylight. Louise begged not to be sent to bed, and consented to sleep on a couch in the library. During the long hours she thought over and over the assuring words about the guardian angels.

At the early dawn a search party was again started out, and a little later the anxious friends went over to the little chapel to attend the beautiful early service, feeling that the relief of the prayers would strengthen their faith that all was well.

The storm had passed, all the world was wondrously beautiful in its dewy freshness. The feeling that God's angels would surely guard and keep Rollin and Bonnie grew and strengthened in the sad heart of little Louise as she knelt and listened to the words of one of the most beautiful collects in all the Prayer Book—"O Everlasting God, who hast ordained and constituted the services of angels and man in a wonderful order; Mercifully grant that as Thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord."

Yes, surely, all was well, the holy angels were about them, about all; with their great white innocence and divine strength no evil could befall. Whatever happened, it was well. With this triumphant conviction Louise arose, and resting her eyes upon the altar cross realized a Presence, an Influence supreme.

As she turned to go out, there at her side was Rollin, and Bonnie was at the door. They were pale and worn, but safe and smiling.

Are there any words to express the feelings of thankfulness that all the happy family felt as they gathered in their home! The gratitude grew with the wonder as the story was told;—

Forgetting all else in their pleasure, the children had driven on and on through the wild country till all at once the waning light warned them it was high time to turn homeward. Darkness overtook them. Rollin urged the faithful little donkey on at his best speed, but finally he stopped stock still and would not move a step. Out of patience Rollin jumped from the cart, and going to his head tried to pull him, but in so doing he missed his footing and rolled a distance down a bank; he felt himself stopped and held by the trunk of a tree. He realized he was probably on the brink of some old mine, and that it was safer to keep perfectly quiet where he was until he could see. Shouting to Bonnie he told her this, and bade her to creep from the cart and stay just where she landed. Joggy stood as still as a statue. Thus the little party passed the long hours of that dreadful long night, thus they were found in the early morning on the very edge of a deep, rocky chasm.

"We will never again speak lightly of guardian angels or jest about their protection," said Bonnie reverently, and all agreed with her heartily and also with Rollin's sentiment —

"That's so, neither will we tempt the guardian angels so again, but we will try to take good care of ourselves and mind what others tell us, and in that way we will join the band of guardian angels ourselves."

# Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

## Mabel's Temper.

BY N. ROBINSON.

Chirp! Chirp! Chirp! The birds were singing merrily overhead. It was a beautiful autumn morning, and everything in that garden seemed rejoicing in the sunshine—that is, everything except a girl seated on one of the garden seats with a book in her hand.

She was about sixteen, and might have been called pretty; but, alas! her face was so often clouded, as it was now, by that sulky expression, which altogether spoilt her. If you had asked her brothers what was the matter with her, they would have told you that "Mab had got one of her sulky fits on," and advise you to let her alone till she got over it, for Mabel's temper was a well-known thing in that household.

Mabel Paine was an only daughter, and very much spoilt by her mother. Her father had been a clergyman, but had died about a year ago of heart disease, leaving a widow and four children. Mabel was the eldest; then came Tom, a schoolboy of fourteen; next, Dick, a bright-faced boy of eleven, who was always getting into scrapes by his pranks; and last of all was Reggie, the baby, a sweet-faced little boy with blue eyes and curly fair hair—he was just four.

The day on which the events of my story took place was Tom's birthday; he and his brother and sister were to go blackberrying in the neighboring fields that afternoon.

Mrs. Paine had particularly said that they were to be back punctually by six, and this was what had caused Mabel to lose her temper and call her mother "horribly unfair," as she thought the best fun was to be out in the evening; but Mrs. Paine well knew Mabel's carelessness, and thought that if she did not tell them the exact time to be in they would forget, and perhaps stay out till it got dark, for Mrs. Paine had a great horror of the steep cliffs in the dark.

But Mabel's proud spirit had rebelled against this interference with their pleasure, for such she chose to think it, and the whole morning she had not spoken a word to anyone.

After dinner, Mabel, who had regained her temper, helped her mother pack the baskets for their picnic; even Reggie was to go to-day, and this was quite an event, for Mrs. Paine seldom let him go anywhere without her; but Mabel had promised to take great care of him, and he had said he would be "very dood."

"Mabel," said Mrs. Paine before they started, "you are the eldest, so you must take great care of the others, especially Reggie, and mind you are back at six as I told you before."

"Of course I sha't forget," said Mabel, with an injured air, and off they started, the boys waving their caps in the air, and jumping about with delight at the thought of the enjoyable afternoon they were going to spend.

"Oh, how I wish Mabel got better instead of worse; what can I do to cure my girl's temper?" said Mrs. Paine sorrowfully to herself as she watched the merry little party troop off, and turned sadly home, breathing a mother's prayer for her wayward child.

* * * * *

The afternoon sun was shining brightly on a grassy level above the sea as our little party began to make preparations for tea. Mabel and Tom were spreading the cloth, and the others picking up sticks to make a bonfire to boil the kettle over.

"Now then, you two, what an awful time you are, everything is ready but the kettle, and that always takes a fearful time to boil."

"Well, come and help yourself, my boy," returned Dick, "instead of standing there doing nothing."

"I should thrash you, youngster, for being so cheeky,' said Tom "if I wasn't in such a hurry for my tea."

"Well we certainly shall not get tea if you go on quarreling," said Mabel, as she helped Dick kindle the fire.

All the four had healthy appetites,


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which were increased by having tea out of doors; and although Mrs. Paine had provided them largely with bread and butter and cake, it was all eaten before they suggested continuing their blackberrying.

"We seemed to have picked all the berries near here," said Dick, "I don't know of any other place."

"I know a splendid place," said Tom, "where they grow in hundreds; it's only a little way from here. Come along, we'll go there."

"Indeed, we shall do nothing of the sort," answered Mabel. "I know what your splendid places are—when we get there we shall find about two berries; besides, I don't see why you should have everything exactly as you wish—you are not the eldest."

Tom flushed up to the roots of his hair, and told Mabel to hold her tongue.

"Then I shall not go with you at all," said Mabel; "if you are so rude, you can go by yourselves; I shall stay here and read."

"I'm sure nobody wants such a disagreeable old pig," called back Dick as they were going.

"Me wants 'oo to tum too, Mab," said Reggie, who had remained behind the others.

"No, I'm not coming—the others are so rude; they can go alone."

"But they wont be toss any more if 'oo tum," urged the baby, putting his little arm around her neck.

"Oh, Reggie, do go away! what a bother you are when I want to read."

"Mab is untind," said the soft-hearted little fellow, as he ran away to join the others, a little tear rolling down each cheek at the harsh words from his sister and the push she had given him. Oh! how often afterwards she wished she had done differently, and not been so obstinate.

After they were out of sight Mabel settled herself down to read, quieting her conscience by telling herself it was their own fault she had not gone with them.

Mabel! Mabel! if only you had restained your temper this once; if only you could have looked for one moment into the future and seen the consequences of it! But it was not to be so; she had to learn a lesson, and oh! what a hard one.

* * * * *

The sun was beginning to set behind the large rolling clouds, and its reflection on the sea looked like a golden pathway up to heaven; a cool breeze was blowing over the cliff where Mabel sat, lost in the thrilling story she was reading; it was just the sort of place to dream and forget the outer world, the splashing of the waves against the front of the cliff gave one such a soothing feeling. Mabel was soon awakened to the outer world, however, for Tom came panting up to her side, with a white face and set lips, calling loudly for help.

"What is the matter?" said Mabel starting to her feet, for her promise to her mother came back vividly to her mind, now that her temper was over; "where are Dick and Reggie?"

"Oh, Mab! Mab! Reggie has fallen in and it's so dark down there. Oh! what shall we do?"

It was some time before the terrified boy could explain to his sister the catastrophe that had happened.

The three boys had started off in high spirits, with the exception of Reggie, who did not like the idea of Mabel's being left alone, but he soon joined in the merry laughter of the other two, for Tom assured him Mabel would be much happier reading than she would have been with them.

On arriving at the spot Tom had suggested, they found they had been forestalled, as nearly all the blackberries had been picked. Not wanting to return to their sister, for fear she should laugh at them, the boys had wandered about picking wild flowers.

When Dick called out that he had found a trap-door, the other boys ran up and found there was a curious opening in the ground; they were poking it about with their sticks, when the earth under their feet seemed to give way, and Reggie fell headlong into the opening; Dick and Tom stood rooted to the ground in mute horror.

They had sense enough to know that something must be done at once, so leaving Dick to remain at the spot, Tom rushed frantically off, as we have seen, to fetch his sister, who followed him in breathless haste to where he had left Dick.

Mabel, in an agony of fear, called loudly to Reggie, but no answer came up from that black cavern; and Tom tore off to get help from the nearest village.

It was an old shaft of a mine that the boys had unexpectedly come across; it had been opened by the present squire's grandfather, but he had been disappointed in not finding silver, and had never worked the mine, and it was now so many years ago that the villagers had forgotten all about it.

It seemed hours to Mabel, though it was really only a few minutes, before men arrived with ropes and prepared to descend the mine. With them was Mrs. Paine, who, as they descended, knelt in fervent prayer that God would save her baby son.

They brought him up at last and laid him on the fresh green turf, with his face turned to the sky; it was pale, very pale; it looked almost waxen. There was an unearthly smile on that sweet baby face, but he did not move.

'Tell me! oh, tell me he lives!" cried the agonized mother, as she knelt beside him.

There was a farm close by, where they brought him, and a doctor was sent for, but Reggie had no need of doctors now, he had gone Home.

* * * * *

For many weeks Mabel tossed on her bed of fever; the doctors said nothing could save her. The shock she had had been her death-blow; but Mabel's good constitution did what the doctors failed to do, and she was again restored to life.

But I don't think she has ever forgotten, or ever will forget, the terrible lesson that cured her temper; it was, indeed her life lesson.—*The Rock.*

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to be held from Oct. 6th to 14th; the magnitude and success of which fair is already beyond doubt. Ask your home agent for a special Harvest Excursion folder, issued by the Illinois Central. Should you not be within call of a railroad ticket agent address A. H. Hanson, G.P.A., Illinois Central R. R., Chicago, Ill.

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## Floral Decoration

The judges on table decoration at the National Chrysanthemum Show, held in Chicago in November, took into consideration in judging three different points—adaptability, general effect, and quality of flowers. Under the head of adaptability, they ruled "there should be no overcrowding of flowers so as to encroach on the space needed for the dinner, and that any interference with the line of vision was to be deprecated; that the centerpiece of flowers should be kept quite low, or should be elevated so that the guests could see each other, and converse without annoyance." Under general effect they decided "that harmony of color and design should prevail." It should be remembered that the guests do not meet together for the sole purpose of eating and drinking, and anything that prevents conversation from being carried on freely ought, therefore, to be avoided. Nothing so sorely tries the patience of a lady or gentleman as the necessity for craning the neck in order to see those to whom they address their remarks.

There are many who keep upon their tables as a centerpiece decoration some potted plant beautiful in foliage or flowers. These pots, of course, are always set in some kind of a fancy receptacle, or are hid in a covering of green. In fact, a very pretty centerpiece is made by simply growing a box of the common vine known as the Wandering Jew. Just a graceful arrangement of its long trailers is effective, still, it can be made more so by placing clusters of various colored flowers among the green.

One lady grew a centerpiece of jonquils, which gave her about as much pleasure in the growing as it did afterwards to her friends in the seeing. She procured a box of suitable size, with a depth of about four inches. This she filled with good soil, and planted thickly with jonquil bulbs. They grew magnificently, and in good time came into bloom. Before using, however, she covered the box with tinfoil.

A FERN LUNCH PARTY.—A cool and pretty entertainment for the late summer is a fern party, and especially is it within the reach of all out-of-town residents. Gather from the woods as many ferns as you can, the largest to the smallest—each has its particular mission in the scheme of decoration. In sending out your invitations, paste neatly at the top of the card a tiny fern of delicate pattern. On the day of your entertainment, if the exterior of your house will lend itself to the plan, mass ferns generously around either post at the foot of the steps; have them follow the railing, be arranged in shady corners on the porch, and, of course, meet the eye in the hall. In the dressing-rooms, over the white linen covers on the dressing-tables, lay the ferns so they will completely cover them, and decorate the mirrors, fireplaces, and mantels. Exquisite effects can be made at the windows with the soft lace curtains. In the drawing-room bank the mantelpieces, and at one end tie a large green satin bow, made of feather-edge ribbon. Tie bunches of ferns on the lamp-shades. You will find the green of ferns will blend with almost any shade of silk, but, of course, all strikingly inharmonious colors must be removed from the room. When the guests enter the dining-room, the effect should be that of going into a fernery. Bank the mantel as in the drawing-room. In the corners have large boxes filled with ferns, and arrange them to run up as high as possible, which can be done by the aid of tacks and fine green cord. Have the table laid with a fine white damask cloth, fern pattern, and at the two diagonal corners arrange gracefully loose bunches of the larger ferns tied with large bows of ribbon. The linen centerpiece should be embroidered in a fern design, and on it place a big glass bowl filled with the choicest specimens of the delicate plant. Set each plate on a mat of ferns, which can be easily made by covering a stiff foundation with them. The white candles should have green paper shades, and the *entrees* should, whenever permissible, be garnished with bits of green. For favors get small glass bowls. Tie a narrow green ribbon around the groove in the top, line with moss, and fill with earth, and then plant in them tiny specimens of maiden-hair fern. This is exceedingly novel, and will be a welcome souvenir.—*Ladies' Home Journal.*


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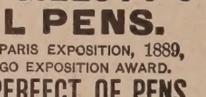

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